MINUTES

OF THE

NORTH-CAROLINA CHOWAN BAPTIST ASSOCIATION,

HOLDEN AT OUTLAW's CHAPPEL,

BERTIE COUNTY,

MAY 13*TH*, 14*TH*, *AND* 15*TH*, 1815.

PRINTED BY E. PESCUD, PETERSBURG.

1815.

500 *Copies*——*Price* $15.

SATURDAY, MAY 13.

1 At 11 o'clock Elder NATHANIEL PRUDEN delivered the introductory Discourse, from Songs, 2d, 10th, 11th, and 12th verses—"My beloved spake, and said unto me, rise up, my love, my fair one, and come away: for lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land."

2 The association came together, and after solemn prayer to Almighty God for a Blessing, Brother George Outlaw was chosen Moderator, and Brother David Pritchard, Assistant Clerk.

3 Letters from nineteen Churches were read and the Delegates names enrolled.

NOTE—The names of all Ordained Ministers, (as far as the editor was able to ascertain,) have their names in SMALL CAPITALS—Unordained, in *italics*. Names with an * annexed, were not present.—From Churches marked thus † we received no intelligence. ——— denote no Pastors.—The last colum shews the sums contributed by the Churches, to the Association Fund.

CHURCHES.	MESSENGERS.	Baptised	Received by letter	Dism'd by letter	Excommunicated	Dead	Total in fellowship	Dollars	Cents
Ahotskey	HILLARY MORRIS, James Harris*, Seg. Mitchel	6	1			1	56	1	
Bertie	RICHARD POINDEXTER, James Thorn*, Godwin Cotton			1			148	2	
Ealld's. Bridge—	Thomas Brownrig, Exum Simpson, Miles Welch	14	1	5		8	124	2	50
Bethel	MARTIN ROSS, John Blount, Wm. Blount	10	1	2	3	7	170	3	
Bethlehem†	But by letter	2			2		20		50
Cashie	AARON SIVY, Jonathan Spivy, George Outlaw	5	2			8	215	3	

Cowenjock†									
Conaritsey	JAMES RUTLAND*, John Jenkins	1		2	1	1	65	1	
Elizabeth	JOHN ROW, David Pritchard			1	1	3	69	1	50
Meherrin ——	Thomas Deanes, Jno. Wheeler	1		1		5	176	2	
Middle Swamp	NATHAN'L PRUDEN, *John Harrel*, Lewis Walters	7	1		1		51	1	
Outlaw's Chappel	MOSES GILLAM, Joshua Outlaw, Geo. Cowen	6					54	1	50
Powel's Point—†									
Potecasey	JAS. WRIGHT, Wm. E. Moore*,				1	3	68	2	
Ross' M. House	JAMES ROSS, *Wm. J. Newbern*, Izma Yates	12			1	2	81	2	
Ramoth Gilead—	Azariah Evans*				1	1	38	1	
Roanoak —	Willis Sandford, Council Bass	1				1	28	1	
Roanoak II'd.—†									
Salem —	Wm. Wilson, Henry Overman, Thos. Jordan		1		2		75	3	
Sawyer's Creek –	Asa Tuttle, Windsor Jones, John Lamb	5	1		2	8	92	1	
Wickacon —	Timothy Walton, Jas. Ward, Miles Rayner	1			2	1	3	85	1	50
Yopim —	James Banes, Thomas Banes, Sampson Wilder				3	1	8	99	2	
Shiloh —	Sam'l Walkup, Caleb Gray				1		10	209	2	
	TOTAL	71	8	18	16	70	1916	34	50

4 Letters from corresponding Associations were called for, Whereupon Elder NATHANIEL CHAMBLES from the Virginia Portsmouth Association, handed in her letter accompanied with minutes; Elder THOMAS DUPREE from Newse, and Elder JOSEPH BIGGS from Kehukee Associations, handed in their letters with their minutes; all of which letters were read and the messengers took their seats. The Meherrin Association corresponded with us this year only by letter and minutes, which were presented us by Elder WRIGHT.

5 Elder SPIVEY was appointed to write a letter of correspondence to the Virginia Portsmouth, Elder POINDEXTER to Neuse, Elder JAMES Ross to Kehukee, and Elder PRUDEN to the Meherrin Associations, and to present them for inspection on Monday.

6 Elders M. Ross, Row, and SPIVEY were appointed a committee to examine the circular letter.

7 Brethren William Wilson, Thomas Brownrig and Miles Rayner, were appointed to receive the contibutions and settle with the treasurer, and all to report on Monday.

8 Elder SPIVEY laid before this association a number of copies of the proceedings of the Baptist Convention for missionary purposes, held in Philadelphia, in May, 1814, accompanied with a letter which was read, and the more particular examination thereof referred to Elders SPIVY, M. Ross, and POINDEXTER, and Brethren Thomas Bhrownrig and John Wheeler, to make report on Monday.

9 Voted that Elders MARTIN ROSS, JOSEPH BIGGS, and James Wright, preach on the morrow, and that worship commence at 10 o'clock, A. M. Then adjourned to Monday 9 o'clock, A. M.

SUNDAY, MAY 14.

The Elddérs appointed to the Stage met, and preached to a large and attentive congregation:—Elder BIGGS, from Rev. 13, 3.—Elder M. Ross, from 1 Pet. 2d, 2 and 3.—Elder Wright from Gosp. of St. John, 3d, 19, and we hope their labors were attended with a blessing.

MONDAY, MAY 15.

The Association met according to adjournment, and after solemn prayer by Elder J. Ross, proceeded to business.

11 The list was called, to see who composed the Association.

12 The contributions and Rules of decorum were called for and read.

13 The Brethren appointed to write to the sister Associations, were called on to report; whereupon Elder SPIVEY presented one, to the Va. P. Association, which wes read and approved of; and it was agreed that Elders M. Ross and Row, and Brother Hugh Knox, be the bearers thereof.

14 Elder POINDEXTER reported that he had not had opportunity of preparing a letter as he had been requested; whereupon the Association agreed that he prepare one under the signature of the Moderator and Clerk, and that he and Brother *William J. Newbern* be the bearers thereof to the Neuse Association.

15 Elder J. Ross presented one, to the Kehukee Association, which was read and approved of, & Elders SPIVEY and Row were appointed to be the bearers thereof.

16 Elder Pruden, who was appointed to write to the Meherrin Association, presented a letter which was read and approved of, and Elders POINDEXTER, WRIGHT, and J. Ross were appointed to be the bearers thereof.

17 Elder M. Ross, one of the committee appointed to examine the Circular Letter, presented the same, which was read and ordered to be annexed to these minutes.

18 The committee, to which was referred the examination of the Letter and Minutes of the General Missionary Convention of the Baptist Denomination in the United States of America, for foreign missions, made report to the satisfaction of this Association, and such measures were taken as we ho[pe] will be profitable.

11 The committee appointed to receive the contri[butions] and settle with the treasurer, made report, and the [state] the funds is as follows:

Received from our former Treasuser
Contributed last year
Contributed this year

Total

Paid Elder DOSSEY for preparing Min[utes] for the press, and superintending, &c. 3 y[ears]
Paid for printing last year's Minutes
For transcribing and attending [to] printing thereof

Paid to the fund of the General Meeting of correspondence	5
Paid for conveying Minutes of the General Convention	2
Paid to send to the General Meeting this year	4
Total paid	60
Balance now in the hands of the Treasurer	$ 41 50c

20 Agreed that Elders MARTIN Ross and AARON SPIVEY, with brethren Thomas Brownrig and George Outlow be our messengers to the next general meeting of correspondence, and that they pay $4 to that fund.

21 The propriety of making some alteration in the constitution of the general meeting of correspondence, called the attention of this Association; whereupon it was agreed that our messengers to that meeting, be at full liberty to act, in conjunction with the members of that meeting as they may think proper.

22 Agreed that our next Association be holden at Ballard's Bridge Meeting House, to commence Saturday before the second Lord's day of May 1816, that Elder JAMES Ross preach the introductory sermon, and in case of failure Elder POINDEXTER.

23 Agreed that Br. John Wheeler prepare a circular letter for the inspection of our next association, on any religious subject which he may think proper.

Query by Brother John Elount. Is not a member acrderly who obtains a letter of dimission, and retainme in his hands 12 or 18 month, claiming and enunion in Churches, while he has no regular standd is it not disorderly in the Church which mission, having perfect knowledge of such et to deal with such a member?

k it disorderly in both the member and g.

rethren Thomas Brownrig, John Wheeoodwin Cotton and Miles Rayner, be plan for the inspection of our next Asmended to the Churches, as the most le plan for supporting the ministry.

be 500 copies of these Minutes prin-

ted, and distributed to the Churches and Associations as usual.

27 Agreed that the Clerk procure a bound blank book at the expence of this Association, and therein transcribe all the most important of the proceedings of the Association, from its constitution.

CIRCULAR.

Unto the respective Churches composing the Chowan Association.

BELOVED BRETHREN,

(30) WE are encouraged, once more, to address you from our annual meeting, from a conviction of the cordial manner you have heretofore received our Epistles.

It is a pleasing reflection to contemplate the superabounding goodness of King Immanuel towards the human family, not only as it relates to the temporal blessings they enjoy, but in a more special manner, the inestimable favours flowing from the Covenant of Redemption revealed in the Gospel of the Son of God.—Those who are the happy participants of these blessings in a Covenant relation, are laid under the most reasonable, and strong obligations to render homage to the Great Giver of all good. Hence the exortation of the illustrious Apostle is, to the Church at Thessalonica, "In every thing give thanks." I. Thes. V. 18.

Permit us, Brethren, to invite your attention to a few general remarks upon this part of the Apostles exortation, for the purpose of 'stiring up your mind by way of remembrance.'

Giving of thanks, is a hearty and cheerful acknowledgment to the Great God for favours, spiritual, temporal, or eternal bestowed on ourselves, or on others. Philip. IV. 5. 6.—1. Tim. II. 1. &c.

First.—It is our indispensable duty to give thanks for temporal blessings; for these, as well as speritual ones, come as a free bounty, from the immutable Ruler of all Worlds, for which, and to whom, we are bound to give thanks. All that

come to us in providence, whether prosperity, or adversity, whether special, or general, whether war, or peace; as all are under the Divine control, and if (as is revealed) "all things work together for good to them that love God, to them who are the called according to his purpose;" Rom. VIII. 28.—And if a Heaven born Old Testament Saint could "sing of judgments as well as of mercies;" Psal. CI. 1.—Surely in all things we are bound to give thanks. In recurring to a recent display of a kind Providence, in delivering our native land, in which we dwell, from a bloody war, and an infureated enemy, that peace is not only restored, but our liberties, civil and religious, are preserved inviolate—"that every one may set under his vine and under his fig-tree, and worship God, and none dare molest them;" in all these things give thanks.

Secondly.—We are laid under inexpressible obligations to the Blessed God for the revelation of his Beloved Son, as the Saviour of Sinners—the method of our acceptance with a Just and Holy God, through the unparalelled atonement, and the blood of sprinkling. For a well grounded hope, that we are interested in the Divine Economy, which is evidenced by a uniformity of conduct correspondent with the precepts of the Gospil of Christ. We should give thanks for the prosperity of the Redeemer's Kingdom—for the spread and prevalence of Divine Truth, and the downfal of error—For the many able and zealous advocates in the doctrines of the Blessed Gospel, first delivered to the saints of the Most High God—for the fellowship of the Spirit, and the Communion of Saints. In a word—"in every thing give thanks: for this is the will of God in Christ Jesus concerning you."

And now, dear brethren, seeing there are so many obligations under which we are laid, and incentives to encourage us to a cordial exercise of thanksgiving to the Blessed God, without which Heaven Born principal mingling with all our religious devotions, our offerings to the Almighty will prove abortive—let us, therefore, be engaged with fervency of soul, "in every good word and work, keeping the unity of the spirit in the bond of peace, knowing that your labour will not be in vain in the Lord."

GEORGE OUTLAW, Moderater.
JAMES WRIGHT, Clk.

J. Horne 1816
1749 Born
67
March 9th 10th

MINUTES

OF THE

NORTH CAROLINA

CHOWAN BAPTIST ASSOCIATION;

HOLDEN AT

Ballard's Bridge

MEETING-HOUSE,

CHOWAN COUNTY.

MAY 11th, 12th, and 13th, 1816.

RICHMOND,

PRINTED BY JOHN & DAVID BURKE,

ARGUS-OFFICE.

MINUTES, &c.

SATURDAY, May 11th.

1. At 11 o'clock A. M. Elder *James Ross* delivered the introductory discourse, from Nahum 1st & 7th, "The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him."

2. After divine service, the Association came together, and opened for business by solemn prayer to the Almighty God for a blessing; brother George Outlaw was then chosen Moderator, and brother John Wheeler Assistant Clerk.

3. Letters from 19 Churches were read, and the messenger's names enrolled.

Note.——The names of all Ordained Ministers, are in SMALL CAPITALS—Unordained, in *Italics*. Names with an * annexed, were not present. From Churches marked thus † we received no intelligence. —— denotes no pastors.—The last column shews the sums contributed by the churches, to the Association Fund.

CHURCHES.	MESSENGERS.	Baptized.	Rec'd by Letter.	Dismissed.	Restored.	Excommunicated.	Dead	Total in Fellowship.	Dollars	Cents.
Ahoskey.	Hillary Morris,									
	Malachi Morris,									
	George Holliman. *		1	1		3		50	1	00
Bertie.	Richard Poindexter *									
	Godwin Cotton,									
	Cader Powel.			2		2		144	2	00
Ballard's Bridge. ——	Cullin Bunch *									
	Willis Parker,									
	Thomas Brownrig.	13		1		2	7	127	3	00
Bethel.	Martin Ross,									
	Job Pettejohn,									
	William Blount.	17	4	1	2	1	4	187	3	00
Bethlehem. ——	Robert Stacy. *	1					2	18		50
Cashie.	Aaron Spivey,									
	George Outlaw,									
	Ephraim Miller. *	2		4			20	236	3	00
Cowenjock † ——										
Conoritsey ——	John Jenkins.	2					2	65	1	00
Elizabeth City.	John Row,									
	Thomas Weymouth,									
	David Prichard.	7	2	2		3	6	48	1	00
Meherrin ——	John Wheeler,									
	Isaac Carter,									
	John Parker. *	1		2			6	170	2	00
Middle Swamp.	John Harrel,									
	Lewis Walters,									
	Isaac Miller.*	4		2	2		4	51	1	00
Outlaw's Chappel.	Moses Gillam,									
	David Pruden,									
	Joshua Outlaw.	1	2	1			2	53	1	50
Powel's Point. †	Jeremiah Etheredge *									
Potecasey.	James Wright,									
	Lemuel Parker.	1			1		2	68	2	00
Ross's M. House.	James Ross,									
	William J. Newburn,									
	Whitby White.		1			2	4	65	2	00
Ramoth Gilead ——	John Kowin.	1		2			4	33	1	00
Roanoak † ——										
Roanoak Island † ——										
Salem. ——	William Wilson,									
	Thomas Jordan,									
	Henry Overman.	1		2	1	2	8	65	3	00
Sawyer's Creek. ——	Demsey McFerson,									
	Richard Jervas.	10	3			2	8	95	2	00
Wycacon. ——	James Ward,									
	Miles Rayner. *	2	1			1	7	78	1	50
Yoppim. ——	Joseph C. Benbury, *									
	James Baines,									
	Thomas Baines.			6		2	3	82	2	00
Shiloh.	Lemuel Pendleton,*									
	Richard Berry,									
	Samuel Walkup.	5	2	2		3	13	185	2	00
	Total.	68	16	28	6	23	102	1820	34	50

4. Corresponding letters were called for, whereupon Elder Thomas Duprey, from the News Association, presented a letter accompanied with minutes, which letter was read, and the Elder took his seat. Elder James Mitchel from the Va. P. Association presented her minutes and took his seat. The minutes of the Kentucky Association, were presented us by Elder Spivey, a member of this association.

5. Ministering brethren from sister associations, were invited to seats with us, whereupon brethren William Belfair and James Ranaldson took seats,

6. The following appointments were made, viz. Elders Spivey, Wright, and Ranaldson, to examine the Circular letter; James Baines to write a letter of correspondence to the Kehuke association; Godwin Cotton to the Va. Pourtsmouth; David Pritchard to the News; and John Wheeler to the Meherrin.

7. Brethren Godwin Cotton and John Wheeler, were appointed to receive the contributions, liquidate accompts, and settle with the treasurer; and all to report on Monday.

8 Elders Ranaldson, Mitchel, and Duprey, were appointed to preach on the morrow, worship to commence at 9 o'clock, A M.

LORD'S DAY, May 12th.

The Elders appointed, met, and preached to a large and attentive audience, and we hope their labours will be followed with a divine blessing.

Monday Morning, May 13th. The Association met according to adjournment and after solemn prayer proceeded to business.

10. As our Moderator was, at his request, dismissed during this meeting, Elder Moses Gillam was chosen in his place.

11. The committee's were called on to report; whereupon Brethren Godwin Cotton, John Wheeler and Thomas Brownrigg, three of the committee appointed at our last meeting, to present a plan to this Association, which they should believe to be the most scriptural one, whereby to support the Ministry, presented one which was read, and ordered to be printed in these minutes.

12. The circular letter written by brother John Wheeler, was presented and read and the substance thereof ordered to be annexed to these minutes.

13. Brother James Baines presented a letter of correspondence to the Kehukee association which was approved, and Elders Spivey and J. Ross, were appointed to be the bearers thereof.

14. Brother Godwin Cotton presented one to the V. P. association which was approved, and Elder M. Ross and brother Thomas Brownrigg were requested to be the bearers thereof.

15. Brother David Pritchard presented one prepared for the Neuse association, which was approved, and Elders Wright and Row and brother Newburn were appointed to be the bearers thereof.

16. Brother John Wheeler presented one for the Meherrin association, and as the association agreed to correspond with that, only by letter and minutes, they were desired to be fowarded to that association by our clerk.

17. The commitee appointed to receive the contributions &c. reported as follows.

	$ cts.
Balance in the hands of the treasurer last year.	41 50
Present years contribution	34 50
Total.	76 00
Paid for printing last year's minutes	15 00
Paid the clerk for transcribing and getting them printed,	15 00
Paid for a blank book,	1 25
Paid to be sent to the general meeting of correspondence's fund,	5 00
Total.	36 25
Balance now in the hands of the Treasurer.	39 75

18. Agreed that the 12th article in our rules of decorum be expunged, and that the 9th be extended from *Brother* to *Elder* or *Father*, as the case may be.

19. Brethren Godwin Cotton and John Wheeler were appointed to examine the association book, and to report to our next meeting on the merit and value of the work done therein.

20. Elders M. Ross and Aaron Spivey, with brethren George Outlaw and Thomas Brownrigg, (and in case of failure of either, brother William J. Newbern) were appointed to attend our next general meeting of correspondence and directed to pay 5 dollars to that fund.

21. Elder M. Ross is requested to write, and have printed, a tract on Church government and discipline; Elders Wright and Ranaldson, and brother John Wheeler, are requested to examine the manuscript before it goes to the press: and this association agreed to subscribe for 500 copies thereof.

22. Elders James Ross and Wright, with brethren William J. Newbern, Lemuel Parker and Godwin Cotton, were appointed to visit the church at Roanoak, to enquire into the state of the same, to give such advice as they may think necessary and make report to our next meeting.

23. Elders M. Ross, Row and Weymouth, with Brother William Wilson were requested to visit the Church at Bethlehem for the same purpose and to make report to our next meeting.

24. As several of our ministering Brethern have left the church below, and are gone to that above; Resolved, that our clerk insert in these minutes, any biographical sketch, or sketches of any of the said deceased which he may find it convenient to collect.

25. Resolved, that this association acknowledge with gratitude, the receipt of twenty two copies of the report of the board of foreign missions, accompanied with a letter from elder L. Rice.

26. Resolved, that we insert in these minutes the resolution of a conference, holden at Brother Thomas Brownrigg's, by eighteen of the members of this association on Saturday evening 11th May, which is as follows, viz That all the churches in this district, who are friendly to foreign missions and wish to encourage it, meet in convention by their delegates, at the Baptist meeting-house in Edenton, on Friday before the 4th Lord's day in September next, to form a plan, or rule by which we as an auxiliary in that important business, will be governed.

☞ All the members of the board for domestic missions, are requested to meet at the same time and place, by A. Spivey. Elder Spivey is requested to preach the introductory discourse, and in case of failure, Elder M. Ross.

27. Agreed, that our next meeting be holden at Potecasey Meeting-House in Northampton County, and to commence on Saturday before the second Lord's day in May, 1817 at 11 o'clock, and that Elder M. Ross preach the introductory discourse and in case of failure, Elder Row.

28. On motion agreed, that our clerk have 500 copies of these minutes printed, and distributed among the churches and associations as usual.

29. On motion the association adjourned, to the time and place above mentioned after prayers by Elder M. Ross.

REPORT of the Committee on the support of the Ministry.

Very dear brethren, we your committee, as directed by our last meeting, beg leave to lay before this association the following, which we believe to be a plan which the scripture will countenance for supporting the ministry. And though, the subject is as clear as noon-day in the Holy Bible; while reason, depraved as it is, goes to prove its propriety beyond all contradiction; the conduct of many makes it appear that they are strangers to it, or that they have determined to neglect it; the latter of which we cannot name without feeling sorrow, nor the former without being ready to blush with shame. This makes the subject appear to us a delicate one. However, we will first invite your attention to some of the many plain scripture evidences, in favour of this duty. The Apostle says, "Even so hath the Lord ordained, that they who preach the gospel, should live of the gospel." 1 *Cor.* 9 and 14—and in the same verse he adds "if we have sown unto you spiritual things, is it a great thing if we should reap your carnal things? When the adorable Redeemer sent his disciples, to preach the gospel to a perishing world; he directed them to provide neither gold, nor silver, nor brass, &c. for said he "the workman is worthy of his meat." *Math.* 10. 9 and 10—again, "Let him that is taught in the word, communicate to him that teacheth in all good things." *Gal.* 4. 6. Well, says some of the pious, we are sure it is our duty to do something to support the ministry, but want to have a plan proposed, for every plan we have attempted to act on, has fallen short. Then your committee will suggest a plan. First, call on the members of the church in conference once a year at least, to

say what sum is sufficient to support the minister ; be that sum what it may, it is to be raised by the church. Secondly, let the church appoint a committee of three or five members well acquainted with the members of the church, and with their circumstances, and let that committee determine what each member should pay, in proportion to what the Lord has blessed him with, of the things of this world, and make report to next conference. Stop ! Stop ! says some narrow hearted brother, this looks like compulsion, and we are called unto liberty ; then brethern, use not your liberty for an occasion to the flesh, but shew that you have liberty to arise to the summit of your duty. Your committee stands opposed to force, or compulsion, except that which arises from rational conviction, affectionate persuasion, or scripture injunction. But before we try to throw down the plan proposed, let us see if we be able, for if it be strong and stands permanent, we may labour in vain to overthrow it. And first we will hear an apostle on the subject ; " Now concerning the collection for the saints ; as I have given orders to the churches of Galatia, even so do ye ; upon the first day of the week, let every one lay by him in store, as God hath prospered him." 1 *Cor.* 16. 1 and 2—again, " But by an equality, that now at this time, your abundance may be a supply for their wants, that their abundance also may be a supply for your wants, that there may be equality." 2 *Cor.* 8, and 14. Now by equality, we are not to understand that the poor should pay as much as the rich, but each according as the Lord hath prospered him. So we are constrained to believe that the plan proposed is founded on the authority of the New Testament, and will stand, though it were opposed by the monster's self in all his horrid forms. Hear the sacred charge given to Timothy, " Meditate upon these things, give thyself wholly to them." 1 *Tim.* 4 and 14—again, "no man that warreth, entangleth himself with the affairs of this life." 2 *Tim.* 2 and 4. Here we see no time to labour in the field, neither in the shop ; but they must continue instant in season and out of season, proclaim to man his ruined state, and point to the lovely son of God, who suffered, groaned, bled and died, to extricate poor sinners from the fetters of sin, whereby they must otherwise have been confined beneath the wrath of a sin avenging God for ever. What a pity it is, that men, who profess christianity, should frame so many vain excuses, to keep a known duty out of sight, or to evade its force ! We know that the Lord hath ordained that they who preach the gospel, should live of the gospel ; this is as plain an ordinance of God as any he ever instituted, and is as distinct from the ordinances of men, as Heaven is from Earth. We repeat it, that the labourer is worthy of his reward ; and common honesty will say, give the labourer his due, while charity says, give alms to the poor. God's ministers are called soldiers as well as labourers, and who goeth a warfare at any time at his own expence ? who planteth a vineyard, and eateth not the fruit thereof, or who feedeth a flock, and eateth not the milk of the flock ? let us determine how we shall be able to an-

swer these questions to him who alone giveth life eternal, and joys immortal, to whom be glory and honour forever.

Biographical sketch of Elder NATHANIEL PRUDEN.

Elder NATHANIEL PRUDEN was a native of Gates County, North Carolina, born December 29th 1781, had but a small share of education, but improved by dint of study, and close application after he came to manhood. In the 23rd year of his age, as he stated himself, he was awakened to a sense of the dangerous state, he by nature, was in; and was finally brought to believe in the lovely redeemer, to the saving of his soul; he was baptized by Elder HENRY and gave himself a member of the Baptist church at Wycacon. He soon after commenced public speaking, returned to his father's in the neighborhood of Middle swamp, in Gates County, where his labours, as a preacher, were blessed to the good of many, and in August 21st 1806 was ordained to the work of the ministry, called to, and accepted the pastoral care of the church gathered at Middle swamp, where he continued giving general satisfaction, as a minister of the gospel, untill his removal from the church below, to that above; which took place the 27th of September 1815. Elder PRUDEN was a man of a lively turn, truly zealous as a christian and as a minister; very attentive to his appointments, and was heard with great delight, by all the lovers of vital religion. He was much engaged in the work of preaching the gospel as long as he lived, and the loss of him was much lamented by the church of which he was a member, and by many of the sister churches.

CIRCULAR LETTER.

DEARLY BELOVED BRETHREN,

WE have been favored with another annual interview in an associated capacity, where we have received information from the most of the Churches in the district, relative to the state of the kingdom of Christ among us; and we desire to feel a true sense of gratitude to the great head of the Church, for the many intimations of his love, which have been continued towards us, amid the reiterated confusions of vice, so prevalent in the world.—We have enjoyed peace and harmony throughout our meeting, and though our bosoms have been sensibly touched with sorrow, on hearing of the removal by death, of 102 of the members of our churches since our last association, three of which were Ministers of the Gospel, yet our hearts have been made glad to hear that there have been considerable additions to some of the churches.

And as you have hitherto appeared to receive our annual epis- with cordiality, we proceed to address you this year, on the importance and utility of a careful perusal of, and strict adherence to the Holy Bible; a subject too sublime and extensive, to be comprehended in the contracted limits of a circular letter.

The Bible, is that book emphatically called the scriptures of the old and new Testament, sometimes called the sacred scriptures, be-

cause the doctrines which they teach are holy or sacred. That the scriptures are of divine authority, no christian will dare to deny, nor can infidels deny it on the principles of common sense and sound logic.

When we consider the sacred penmen, the prophets and apostles, that they were holy excellent men, and *would* not—artless, illiterate men, and therefore *could* not, lay the horrible scheme of deluding mankind; we conclude that to offer evidences to prove the divine authority of the holy scriptures would be superfluous. For, to say nothing of the harmony, venerable antiquity, and wonderful p eservation of the sixty-six books in the sacred canon, some of which are by far the most ancient in the world; to pass over the inimitable simplicity and true sublimity of their style; the testimony of the fathers and the primitive christians; they carry with them such characters of truth, as command the respect of every unprejudiced reader.—They open to us the mystery of the creation; the nature of God, angels, and man; the immortality of the soul; the end for which we were made; the origin and connexion of moral and natural evil; the vanity of this world and the glory of the next. There we discover inspired shepherds, tradesmen, and fishermen, surpassing as much the greatest philosophers, as these did the herd of mankind, both in meekness of wisdom and sublimity of doctrine. There we admire the purest morality in the world, agreeable to the dictates of sound reason, confirmed by the witness which God has placed for himself in our bosoms; and exemplified in the lives of men of like passions with ourselves. There we find, as in a deep and pure spring, all the genuine drops and streams of spiritual knowledge which can possibly be met with in the largest libraries.—There the workings of the human heart are described in a manner that demonstrate the inspiration of the searcher of hearts.—There we have a particular account of all our spiritual maladies, with their various symptoms, and the method of a certain cure; a cure that has been witnessed by multitudes of martyrs and departed saints, and we trust is now enjoyed by thousands of good men.—There you meet with the noblest strains of penitential and joyous devotion, adapted to the dispositions and states of all travellers to Zion.—And there you read those awful threatnings and cheering promisses which are daily fulfilled in the consciences of men, to the admiration of believers, and the astonishment of attentive infidels.—Can a volume so richly fraught with the most interesting information, fail to be of the utmost importance? Does it not claim the most careful perusal? And do we not feel ourselves bound to pay the strictest attention to all the sacred injunctions brought to view therein?

The wonderful efficacy, of the sacred scriptures, should lead us to a strict adherence thereto, and prove the utility thereof.—When applied by the holy Spirit, the scriptures are calculated to *wound and heal*, to *kill and make alive*; they alarm the careless, direct the lost, support and succour the tempted, strengthen the weak, comfort mourners, and nourish pious souls.—It is remarka-

ble, that the more humble and holy people are, the more they read, admire, and value the scriptures: and, on the contrary, the more self conceited, worldly-minded, and wicked, the more they neglect, despise, and asperse them—Again, the sufficiency of the scriptures to answer the ends and purposes, for which they were written, is a strong evidence of the utility of a strict adherence to them: they are sufficient *for doctrine, for reproof, for correction, & for instruction in righteousness;* there is no spiritual truth, nor evangelical doctrine, but what they contain.—There is not a sin that can be named, but what the scriptures inveigh against, forbid, and correct.—They instruct in every thing of a moral nature, and direct to observe every thing that is commanded of God; in short, they contain all things necessary to be believed, unto salvation; and indeed were written for this end, that men *might believe that Jesus is the Christ, the son of God; and that believing* they *might have life through his name.*—They are calculated to make men wise unto salvation; and therefore a careful perusal of, and strict adherence to them must be of the utmost importance and utility.

It is neglecting the wholesome and important directions recorded in the scriptures, which subjects men to be carried away by the torrent of popular delusion, and involves the world in war, blood shed, carnage, and confusion: it leads men to diversity of sentiment, from which arise vain disputings, envyings, malice, hatred, and a long train of evils truly inimical to the happiness of mankind.—To conclude, we as your servants in Christ, beseech you, brethren, that you make the Bible your companion, let it be the man of your council; let it be the rule of your faith and practice: then shall you love God and one another, and be led to live in peace and may the God of love and peace be with you all. Amen.

MOSES GILLAM, *Moderator.*
JAMES WRIGHT, *Clerk.*

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MINUTES

OF THE

NORTH-CAROLINA

CHOWAN BAPTIST ASSOCIATION;

HELD AT

POTECASEY MEETING-HOUSE,

NORTHAMPTON COUNTY,

MAY 10TH, 11TH, & 12TH, 1817.

EDENTON:

PRINTED BY JAMES WILLS, 1817.

MINUTES, &c.

SATURDAY, MAY 10TH.

1. AT 11 o'clock A. M. Elder MARTIN ROSS delivered the introductory discourse from Heb. 2d chap. 1st, 2d, and 3d verse, "*Therefore we ought to give the more earnest heed to the things, which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation; which at first began to be spoken by the Lord, and was confirmed unto us by them, that heard him.*"

2. After divine service the Association came together, and opened for business by solemn prayer to Almighty God by Elder JESSE REID; brother George Outlaw was chosen Moderator, and brother John Wheeler, assistant Clerk.

3. Letters from 19 Churches were read, and the Messengers' names enrolled.

NOTE.——The names of ordained Ministers are in SMALL CAPITALS —unordained, in *Italics*. Names with an * annexed were not present. From Churches marked thus † we received no intelligence. A dash —— denotes no Pastor.—The last column shews the sums contributed by the Churches to the Association Fund.

CHURCHES.	MESSENGERS.	Baptized.	Rec. by Letter.	Dism'd by Letter.	Restored.	Excommunicated	Dead.	Fellowship.	Total in	Dollars.	Cents.
Ahoskey.	Hill'y Morris, Malachi Morris, Js. Harrell.*	1				2		49		1	
Bertie.	Cader Powell, T. Horn	6		1			1	148		2	
Ballard's Bridge.	Tho's Brownrigg, Ex Simpson,* D Welch.	19	4	14*	2	1	5	133		3	
Bethel.	Martin Ross, *Job Pettijohn,** Will'm Blount.*	15	3	138*		2	11	53		3	
Cashie.	Aaron Spivey, Geo Outlaw, E. Miller.*	15				2	11	210		3	
Cowenjock.	Jos Ferebee, Joshua Etheridge,* Josh. Bell.*	24	4	4			9	48		2	
Connaritsy.	Stephen Baismore.* Jas. Jenkins,* Abrah'm Harman.	2	1			2	2	64		1	50
Elizabeth City.	John Row, Thomas Weymouth,* David Pritchard.	14	11		2		1	72		2	
Edenton.	Ben. F. Farnsworth, John Blount, P. P. Lawrence.	3	4			1	1	159		3	
Meherrin.	John Wheeler, Christopher Cook.	5				1	4	170		2	
Middle Swamp.	John Harrell, Lewis Walters.	3	2		2		2	54		1	
Outlaw's Chapel.	Moses Gillam, Jno. Mitchell, W. Spivey.						1	52		1	50
Fowel's Point. †								68			
Potecasey.	Jas. Wright, Lemuel Parker.	8	5				2	78		2	
Ross's Meeting-House	Jas. Ross, N. Newborn* Geo. Outlaw, Jun.			1				67		2	
Ramoth Gilead †								28			
Roanoke Island. †								27			
Salem.	Jno. M'Donald, W. Wilson, Thos. Jordan.	7	4		1	1	2	73		3	
Sawyer's Creek.	Isaac Herrington, Rich. Jarvis, Jas Nash.	2	2	3	1	2		95		1	50
Shiloh.	Southy Forbes, J. Bell.	19	1	2	2	2	1	196		2	
Wiccacon.	Wm. J. Newborn, M. Rayner, Jas. Ward.	33	2	1			2	115		1	50
Yoppim.	Jos. Benbury. Sampson Wilder, S. Gregory.	2	2	15			5	54		2	
	Total.	138	45	179	10	16	60	2013	39	00	

* The 138 dismissed from the Church at Bethel, and the 14 from Ballard's Bridge, were in the Constitution in Edenton, and part of the 15 dismissed from Yoppim.

4. A newly constituted Church in the Town of Edenton petitioned by letter, and delegates for admission into this Association, and being found orthodox and orderly, was received, and the Moderator gave the Delegates the right hand of fellowship.

5. Letters of correspondence were called for, whereupon Brother WILLIAM BALFOUR, a Delegate from the Neuse Association handed in one, accompanied with Minutes, which letter was read, and the brother took his seat with us.

Elder JESSE REID, messenger from the Kehukee Association, handed in one accompanied with Minutes, which letter was read, and the Elder took his seat. Elder WILLIAM CREATH, and brother Joseph Saunders, messengers from the Meherrin Association, presented several copies of their Minutes with a certificate of their appointment, and both took seats with us.

5. Visiting brethren in the Ministry from sister Associations were invited to sit with us, whereupon Elders JOHN M' CABE, and ROBERT MURRELL came forward, and took seats.

6. The following appointments were made, viz. Elders SPIVEY, FARNSWORTH and J. Ross, to examine the Circular Letter; brother John Wheeler, to write to the Kehukee Association, to be held at the Falls of Tar River, on Saturday before the first Lord's day in October, 1817; brother William Wilson, to write to the Virginia Portsmouth Association, to be held at Black Creek Meeting-House, Saturday before the fourth Lord's-Day in May, 1817; and Elder WILLIAM, J. NEWBORN, to write to the Neuse Association, to be held at Red Banks, in Pitt, near Greenville, on Tar River, Saturday before the third Lord's Day in October, 1817; and brethren Miles Rayner and John M'Donald, to receive the contributions and settle with the Treasurer; and all to report on Monday.

7. Elders CREATH, SPIVEY, and MURRELL were appointed to preach to-morrow, worship to commence at 10 o'clock, A. M. and Elders ROW, REID, and FARNSWORTH were appointed to preach on Monday.

8. Agreed, that our next Association be at Sawyer's Creek Meeting House, in Camden County, and that it commence on Saturday before the fourth Lord's Day in May, 1818.

9. Agreed, that it be inserted in these Minutes, that the next annual meeting of the Chowan Baptist Missionary Society is appointed to be on Friday, the day before the meeting of the Association, and at the same place.

10. Adjourned to Monday morning, 9 o'clock:—prayer by Elder *M'Cabe*.

LORD'S DAY, May 11th.

The Elders, appointed to preach, met a large and well behaved audience. Elder MURREL led in the service of the day, and preached from Matthew, xxiv c. 14 v.—"*And this Gospel of the Kingdom shall be preached in all the world, for a witness unto all Nations, and then shall the end come.*" Elder SPIVEY followed, and preached from Isaiah xxvi c. 2 v.—"*Open ye the gates, that the righteous nation, which keepeth the truth, may enter in.*" Elder CREATH closed from Isaiah ix c. 6, 7 v.—"*For unto us a Child is born, unto us a Son is given, and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever. The zeal of the Lord of Hosts will perform this.*"—From the solemnity, which pervaded the congregation, we indulge a pleasing hope, that much good will result from the exercises of the day.

MONDAY, May 12th.

11. The Association met according to adjournment, and opened for business. Prayer by Elder HARRELL.

12. The Moderator having obtained leave of absence, brother Thomas Brownrigg was chosen Moderator Protem.

13. The committee, appointed by our last Association to visit the Church at Roanoke, reported,—that they had obeyed the request, and that they found the Church in so reduced a state, that a dissolution was inevitable, which was unanimously agreed to, and took place on the 7th of November last, and the members agreed to unite themselves to the neighboring sister Churches.

14. The Committee, appointed to visit the Church at Bethlehem, reported,—that the request of the Association in that case had been duly attended to, and that the said Church was by unanimous consent dissolved, the members agreeing to unite themselves to the neighboring sister Churches.

15. The committee, appointed by our last Association to examine the Association Book, reported,—that the work had not been attended to, in consequence of which, they, viz. brethren John Wheeler and Godwin Cotton were re-appointed, and requested to report to our next.

16. The Committee, appointed to examine the Circular

Letter, reported,—that there was no such letter found. The Association then unanimously agreeed to annex to these Minutes, the Circular Letter, found in the Minutes of the Charleston Association of 1809, "On the duty of observing the Christian Sabbath."

17. The Letters of Correspondence were presented, read and approved, and the messengers, appointed to be the bearers thereof, are as follows; Elders M. Ross, WRIGHT, HARRELL, and brother Thomas Brownrigg, to the Virginia-Portsmouth Association; Elders GILLAM, ROW and NEWBORN, to the Neuse Association; and Elders SPIVEY, ROW and NEWBORN to the Kehukee Association.

18. Agreed, that the Clerk prepare a certificate of the appointment of Elder WRIGHT and brother John Wheeler, corresponding Delegates to the Meherrin Association, to be held Saturday before the fourth Lord's Day in April, 1818, at Laurel-Hill, M. H. Lunenburg county, and that the said certificate be under the signature of the Moderator and Clerk.

19. The committee, appointed to receive the contributions and settle with the Treasurer, reported as follows:

Balance in the hands of the Treasurer last year	$ 39 75	
Present year's contribution.	39 00	
Total	$ 78 75	
Paid for Printing last year's Minutes.	$ 20 00	
Do. for preparing the same. &c.	15 00	
Do. for the fund of General Meeting the present year.	5 00	
Total	$ 40 00	
Balance in the hands of the Treasurer		$ 38 75

20. Elders SPIVEY, M. Ross, WRIGHT and brother Thomas Brownrigg were appointed Messengers to the next General Meeting of Correspondence, and in case of failure of either, brother Miles Rayner, and they are requested to pay $5 to that fund.

21. Elders M. Ross, ROW and ETHERIDGE, and brethren John M'Donald and William Wilson are appointed to visit and enquire into the state of the Churches at Powel's Point and Roanoke Island, and report to our next Association,

22. Elder BENJAMIN F. FARNSWORTH is requested to write a Circular Letter, to be annexed to the Minutes of our next Association, on any Religious subject, which he may think proper.

23. On motion, the Association agreed to publish in the

Minutes of each Association the names of Members, who abruptly leave the business of the same, without liberty obtained, as such conduct is known to be contrary to our rules of decorum, and our solemn engagements to each other, as brethren.

24. Elder WRIGHT is requested to preach the Introductory Discourse at our next meeting, and in case of failure Elder NEWBORN.

25. Elders M. Ross and FARNSWORTH, are requested to superintend the printing of these Minutes; to have 500 copies struck off, and to distribute them to the Churches and Associations, as usual.

26. The Association adjourned to the time and place above mentioned. Prayer by Elder WILLIAM CREATH.

THOMAS BROWNRIGG, Moderator Protem.
JAMES WRIGHT, Clerk.

CIRCULAR LETTER.

ON THE DUTY OF OBSERVING THE CHRISTIAN SABBATH.

BELOVED BRETHREN—

THE laws and ordinances of God have been ever, by the wise and good, justly held most sacred. The ancient Jewish Church had many of them, which were either moral, judicial, or ceremonial. Of these, some were typical of Christ; such, with all which strictly belonged to the Jewish state and polity, were at his appearance abrogated, but the moral precepts remain obligatory on Christians, and are incorporated with the duties and worship of the New Testament Church. Such is the institution of the Sabbath—The subject, on which we promised to address you in this Letter.

Convinced of the morality of the Sabbath, and of the propriety and necessity of observing it, we can but greatly lament its many and gross violations by the unbelieving part of the world; and indeed, by many professing the holy religion of Christ, who notwithstanding their sacred profession, lightly esteem, abuse, or neglect it.

Our design is, therefore, to maintain the authority of the sacred precept, which enjoins it, that pious souls may be guarded against the temptations, which lead to its abuse; that backsliders, who are chargeable with this sin may be reclaimed; and that the disobedient may be warned, and taught to remember the Sabbath-day, that they may keep it holy.

The form of expression used in the 4th commandment implies, that the duty it enjoins was known before the giving of the law by Moses; it is not, ye shall observe a sabbath-day; but "*remember* the Sabbath-day to keep it holy;" the day of God's rest, concerning which ye have been already instructed. A day blest and sanctified by God at the creation of the world; enjoined in the most solem manner, by him from the top of Sinai; observ-

ed by patriarchs and prophets; and regarded as sacred, by Christ and his Apostles, merits our highest esteem and veneration.

In viewing the doctrine of the sabbath, there are two things, especially, to be noticed and seriously regarded: first, the separation of a portion of our time to the immediate service of God for the glory of his holy name; secondly, the provision made by this appointment for *our* good, personal, and social, temporal and eternal. These are intimately connected in the institution; and no doubt, for these reasons the law of the sabbath had a place given it in the Ten Commandments. But the exact proportion of time to be kept as a sabbath, and a particular day, seem to be enjoined by positive law, and therefore are liable to be changed.—Hence these may change under different dispensations, according to the particular design of the dispensation, to which the positive command which governs in such case belongs without the least violation of the moral precept. Such, we conceive, is the change of the sabbath from the seventh day under the former dispensation, to the first or Lord's day, under the Gospel. The same portion of time, both as to order and duration, being observed under the latter, as obtained under the former dispensation.

With great propriety, therefore, may the first day of the week be stiled the Christian Sabbath; especially, as it is the 7th day, or part of time in the series of days from the completion of man's redemption by the Son of God—a work no less important and glorious than the work of creation. But the moral nature of the institution will admit of no change, the reason for its observance, which originates in our relation and obligations to God, and in holiness, without which no man shall see the Lord, being invariably the same. God also, who gives us all our time, ever claims, under every dispensation, that part from us in return, which he has consecrated to himself. The portion of time allotted for the sabbath, is one whole day in seven; which should be kept free from worldly business and cares.

There was, no doubt, a difference of sentiment among Christians about the sabbath day in the time of the apostles; not, it should seem, on the question, whether there was or should be a sabbath day (the propriety and Divine authority of which seem not to have been doubted by any but infidels;) but concerning the Jewish sabbath, or sabbaths, as distinguished from the Lord's day, or New Testament sabbath. The judaizing teachers insisted on the observance of the former, in the same manner as they did on that of circumcision The observance of this day by those who thought it right, or by such as would not willingly wound the consciences of others who thought so, might be lawful, as was Paul's circumcising of Timothy; but it could not be required, as a duty enjoined by God. This accounts for the reasoning of St. Paul, who does not attempt in his address either to the Romans or Colossians, to whom he writes on this subject, to show that there was no day sacred, but that in respect of the Jewish sabbaths, as may be inferred, every man should be fully persuaded in his own mind, and that they should not censoriously judge each other on account of this difference in sentiment. His own example was in favour of observing the first day of the week, as the Christian sabbath; and with him all the apostles and primitive christians agreed. To this day they gave the sacred title of the Lord's day, a name, which corresponds to that other important, sacred term, the Lord's Supper; and ought to be esteemed and reverenced at all times by the Christian church, in honor of him, who is the Lord Christ, the beginning of the creation of God, the redeemer of the elect, and heir of all things.

The original design of the sabbath next claims our attention. We cannot view it as merely a day of rest, much less of idle amusement; but as a day blest and hallowed of God; as a feast to the Lord; and for the holy convocation of his people. This appears to have been David's view of the subject, when he exclaimed, "A day in thy Courts is better than a thousand." We are told by the blessed Redeemer, "that the Sabbath was made for man"—not to suffer his violation and abuse; but for his bodily refreshment, and the promotion of his spiritual, eternal interests, in the contemplation of the perfections, and counsels, grace and works of his Creator, Redeemer, and Sanctifier; and in his seeking, admiring and adoring his God, in a holy, humble, thankful, and reverential manner.

In this regard to the Sabbath the whole human family are concerned; and for neglect therein, God will bring them into judgment. We have very weighty reasons assigned for keeping the Sabbath—Creation being completed in six days, on the seventh God rested from his work, and blessed the seventh day, and hallowed it. God's being the Lord, or covenant God of his people, who sanctified them, of which the Sabbath is said to be a sign, is another reason. The emancipation of Israel from Egyptian bondage, which answers in its typical meaning to the deliverance of the Church at large from spiritual bondage, is one of great weight. To those from the Old Testament, the New adds these considerations, which furnish at once, additional motives for keeping the Sabbath, and for the change of the day—First, the resurrection of Jesus Christ from the dead on the first day of the week, when he rested from the labor and sufferings he had endured in the work of man's redemption. Secondly, his frequently appearing to his disciples and blessing them on that day, after his resurrection. Thirdly, the extraordinary descent of the Holy Ghost on the assembled Church on that day, endowing the disciples with miraculous gifts for the propagation of the Gospel. Fourthly, the example of the inspired apostles and primitive church, who used on that day to assemble for public worship, and for the administration of the most sacred ordinances. All these considerations conspire to prove, that the Sabbath is to be held sacred; that God has appointed it as a day of holy convocation to his church, in which they should assemble to attend on his public worship, and have the most solemn ordinances of his appointment administered to them.

Surrounded as we are, with rich displays of the Divine perfections, love and grace, furnishing us with motives the most powerful, for keeping the Sabbath, shall we not esteem the holy day of the Lord honorable, keep it as a feast to the Lord, and unite with the thousands of joyful saints who at that sacred season approach the sanctuary of the Most High, to learn his will and celebrate his praises?

Should any still object to the moral obligation of keeping the Sabbath day, under a persuasion that the institution was altogether of a ceremonial nature, and urge, as some have done, that it was only typical of the gospel dispensation, under which every day is to be esteemed alike;—We reply, that though the force of this objection has been obviated already, by the rational and scriptural arguments we have introduced in the support of the Sabbath, we have to observe further, that the difference between things sacred and common, is as real as between things innocent and sinful: that from the nature of man and the state of the world, there appears to be as great need of a Sabbath under the Christian dispensation, as there was under the Jewish, both in respect to human happiness, and the honor of God. To which may be added, that if our obligations are

increased by the greatness and rich variety of blessings, which the gospel affords, reason would dictate, that the Sabbath is admirably suited to the nature of such a blessed dispensation, and we should be the more earnest to honour God its divine author, by attending on his worship and fulfilling all his institutions, to which the Sabbath invites.

With respect to every day being alike, it is certain that the word of God does not declare this. We have seen, that what the apostle says on this subject, appears to have its application to the distinction made between days by the judaizing teachers; but God has commanded us to labor six days, which therefore becomes an indispensable duty, a duty discoverable in part from the very nature of things; but on the seventh, saith the Most High, "Thou shalt do no manner of work, nor suffer it to be done within thy gates," or limits of thy authority. Will any then pretend to say, every day ought to be esteemed alike? Surely not. It would be a dreadful curse to a people to be deprived of the Sabbath, and left without a day of public worship, instruction and rest. Likewise, to have no days in which to labor for support would be a heavy affliction, under which, in the present state of things, we could not long exist. Hence we conclude, that the great Creator in his infinite wisdom, has by the fourth Commandment disposed of our time in a manner best suited to our advantage, as well as to his own glory.—We fear therefore, that those, who can dispense easily with this ordinance of God, can make light of others also; are unfriendly to the interests of religion, and far from the Kingdom of Heaven.

It has appeared, that the very nature of the sabbath entitles it to continuance, esteem, and veneration: we cannot therefore consider it as merely ceremonial, but as having to its moral nature an evangelical use annexed under the gospel. It is now an important mean of grace to the church, in which they enjoy much of that spiritual rest, which Christ has brought to his people, and have an anticipation and earnest of the eternal rest, at which they will arrive when this imperfect state of things shall end. After that period, the present means of grace will not be necessary: but the saints will enjoy rest uninterrupted by labor, and day without intervening night to eternity.

While viewing our subject, as connected with the glory of God as our creator, redeemer, and sanctifier with the public worship of God; the peace and salvation of the church, and of men in general; with the most important temporal interests of all men, of servants in particular, and even as consulting the comfort of beasts, who labor for man—in a word, with the happiness of the whole creation—how must the sabbath be endeared to every devout, humane, and benevolent heart! How delightful to the pious man must be the prospect, when after the labor and fatigue of six days, he beholds the seventh ushered in, shining with blissful radiance, stilling the tempest of the mind, refreshing the wearied limbs with salutary rest, and filling the admiring soul with wonder, love and praise, by the discovery and enjoyment of that rich profusion of blessings, which as the Lord's day it brings to man! Surely, none but blind zealots, careless profligates, or men of minds unsanctified, can allow themselves to violate or disregard the sabbath! A cause so just, important, and beneficial, as to its divine authority and sacredness, must engage for its support the zealous attention and regard of all the pious, humble worshippers of God.

A correct judgment of what things may be lawfully done on the sabbath, and what may not, is an attainment of importance. The nature and de-

sign of the sabbath will teach you, that works of piety, necessity, and mercy, may be lawfully done on that day, because congenial to its nature and design, and especially, because the doing of them is sanctioned by the instruction and example of our Divine Redeemer: But the common business of life is undoubtedly to be laid aside on the sabbath day.

We feel it, therefore, to be our duty to warn you against the danger, to which you are exposed from the spirit of the world, which has broken through every restraint laid by moral obligation, and daringly leads its blind votaries to the impious, shameful profanation of the Lord's Day.—This impiety is to be seen in city and country, in various forms; in buying and selling, sending and even going on errands of a wordly nature, for which there is no necessity, but from wordly interest or convenience; and in doing what some term their odd business, that they may suffer no hindrance in their more regular employments through the week, and in preparing for journies from the same motive, or actually commencing them. Some indeed are found laboring on their farms on that day, with their own servants, compelled by their authority to break the law of God, or by such as they can delude out of their rest and salvation by some paltry hire, frequently with spirituous liquor, by which they are subject to a double injury. Others make it a day for collecting debts, settling accounts, inspecting their crops, and other parts of their estate: for conversing on trade, politics, and even diversions; for ceremonious and idle visits, either received or paid; for feasting in a stile of voluptuousness; or for the indulgence of mere animal nature, in a neglect of all becoming, rational, and religious concern or duty: spending the morning and a great part of the day in sleep, and the whole in idleness.

Unhappily, through the influence of custom and habit, such things grow familiar, and lose too much the appearance of evil in our eyes; especially, when we compare them with those of a more criminal nature, which we see practiced by others on God's holy day; such as hunting, fowling, and fishing; collecting in companies at public houses, or other places of resort, for the purposes of excessive drinking, gaming, and sporting; and too frequently, in the event, for quarrelling, fighting and profanity; for all which the wrath of God cometh on the children of disobedience.

"But, brethren, we are persuaded better things of you, and things which accompany salvation" Permit us therefore, to exhort you by the mercies of God, to "remember the sabbath day, and keep it holy;" "not speaking your own words, nor thinking your own thoughts," but devoting your heart and mind, your words and actions truly to God, on that sacred day. The public worship of God claims on it, your particular attention; but let not private devotion be neglected. You will profit but little by the exercises of devotion in the church, if those of the family and closet are not sincerely and regularly performed. Devout meditation on the truths we have heard is as necessary for our spiritual improvement as attending on sermons. If there is not a favorable opportunity afforded you in providence for attending public ordinances in the church, more of course should be performed in the family, for the purposes of religious instruction, and devotion.

Use your best endeavours to restrain and keep in subjection your children and servants, that they profane not the day of the Lord; and lest you, like Eli of old, be chargeable with knowing their evil actions, without restraining them, and so bring the curse of God on your families. Teach them at home, and take them with you to church, that both in private and public they may be taught to fear the Lord. Suffer no manner of work

to be done on the sabbath, which is inconsistent with the divine rule. Beware of covetousness, that it do not induce you to think those things necessary which are not so. Rob no member of your family of that rest which the laws of God, and of your country, have allowed them; but let them have time and opportunity to seek salvation; lest by your example you cause them to disregard the sabbath, or esteem it lightly; to forsake the place of public worship, frequent the haunts of wickedness, and rush with the ungodly down to destruction.

The many flagrant abuses, and alarming profanations of the sabbath which we behold, call on the friends of God and religion, not only for a strict attention to their own personal conduct, and the state of their families, but for zealous exertions in their respective neighborhoods, to reclaim their friends and neighbors; and for their fervent prayers to Almighty God, that it may please him to revive the decayed morals of the people at large, by granting them worthy views, and a heart-affecting sense of the wisdom, righteousness, and excellency of all his laws and ordinances, and particularly of the usefulness, necessity, and sanctitude of the sabbath: that they may forsake all their iniquitous practices, and no longer abuse God's holy day, but learn to improve it for all the sublime purposes of its appointment, lest the Lord arise, and swear in his wrath, that they shall not enter into his rest.

Brethren, be not weary in well-doing. Follow the footsteps of the flock—the example of holy reformers, and primitive saints, who kept, and were tenderly concerned to keep the sabbath holy; rejoicing in the hope of eternal rest: And be not partakers with those, who without the fear of God before their eyes trample his sacred laws and ordinances under their feet. Some whose unjustifiable conduct, with respect to the sabbath, we have noticed, seem to be strongly prompted by interest; they depart from the rule of duty in the hope of gaining wealth and pleasure. But let transgressors know, that by their sins they are heaping up wrath against the day of wrath; for God will render to every man according to his works.

Finally, brethren, learn to rejoice in God, and be thankful that he has cast your lot in a land of sabbaths. Think not the observance of them a loss of your time; but improve them in providing for your better interests. You are called to labor for a crown of glory that fadeth not away; for an inheritance incorruptible, undefiled, and eternal in the heavens. Let your efforts correspond with the object of your hope and high calling.

Exert yourselves with becoming zeal and prudence in providing houses for public worship, if you are not already provided, in as convenient situations as possible for yourselves and neighbors to attend: and on a plan of decency which may command respect; to which with your families you may resort as often as the sabbath invites you there, or you have an opportunity of hearing the gospel, and joining in the public worship of your God. Even though you should not have a settled minister, it would be useful and commendable to assemble there, to have the scriptures and sermons read, by some capable person, for public instruction, and to offer up united supplication and praise to our God and Redeemer.

With a view to discountenance the visits, which are unfavorable to a right use of the sabbath, we would recommend, that should any of your friends or neighbors visit you on that day, you would invite them to church with you; and should they be unwilling to go, let them know, that your sense of duty and obligation will not admit of your absenting yourself from the house of God on their account. You may welcome them

to your house, and to the use of your books, until your return; but like faithful Abraham, do you, with your sons and daughters, and servants, go to the place of divine worship.

Thus may you preserve your families from profaning the sabbath of the Lord, and furnish an example worthy of imitation, without giving just cause of offence to any, and be a means of sweetly constraining others to go up with you to the house of the Lord, and keep his solemn day. So may you hope, that in a short time, you will have the pleasure of seeing the church filled with attentive hearers, religion flourish, the places of vice and immorality forsaken, and joyful converts crouding the gates of Zion.

May the God of all grace be with you, and add his blessing to your efforts.

We are happy in saying on this as on former occasions, that it hath pleased God to favor us with a peaceful, friendly interview. Many sermons and exhortations have been delivered during our session, to attentive, serious hearers; of whose friendship, and kindness, we have had ample proof; and we trust the blessing of God has accompanied, and will follow our meeting. Our Minutes will manifest what we have attempted for the interests of Zion, and the honor of God. To those articles, which are of an important nature, we invite your serious attention. With some exceptions, the accounts from the Churches which we have received, have been favorable, and lead us to hope, that the interest of our Redeemer's cause are advancing in our country. In Virginia Churches, belonging to sister Associations, a glorious work of grace is at this time carried on by the power of Jehovah's arm. We request an interest in your prayers: and commending you to God, and to the word of his grace, we remain,

Beloved Brethren,

Your's affectionately in Gospel Bonds.

GEORGE OUTLAW, MODERATOR.
JAMES WRIGHT, CLERK.

MINUTES

OF THE

North-Carolina Chowan

BAPTIST ASSOCIATION,

HELD AT

SAWYERS's CREEK MEETING-HOUSE,

CAMDEN COUNTY,

MAY 23d, 24th and 25th, 1818.

PESCUD:::::*PRINTER*::::PETERSBURG.

1818.

MINUTES, &c.

1st. Saturday May 23d. at 11 o'clock. A. M. Elder LUTHER RICE, by request, delivered the introductory discourse, from Psalms, 8th. 4th.

2d After divine worship, the Association came together, and opened for business in the usual way; whereupon. Brother Thomas Brownrigg was chosen Moderator, and Brother *Thomas Meredith* assistant Clerk.

3d Letters from 20 churches were read, and the messengers' names enrolled.

NOTE—The names of ordained ministers are in SMALL CAPITALS—unordained. in *Italics*. Names with an * annexed, were not present. From churches marked thus † we received no intelligence. A dash — denotes no pastor. The last column shews the sums contributed by he churches to the Association fund,

CHURCHES.	MESSENGERS.	Baptised,	Received by letter,	Dismissed by letter,	Restored,	Expelled,	Deceased,	Total in fellowship,	Dollars,	Cents,
Ahosky	Hillary Morris, Malichi Morris,* James Harris,*	1		4		2		46	1	
Bertie	John Crumpler,* Joseph Horn									
	Watson Rutland,*	2		3			3	140	2	
Ballards bridge	Thomas Brownrigg, Exum Symson, Miles Welch,	30		6			6	137	3	
Bethel	Martin Ross, William Blount,									
	John Wood,	2		2		1	3	50	3	
Cashie	Aaron Spivey, Thomas Speller,*									
	George Outlaw,	20	1				13	180	3	
Cowenjock	Joseph Feruby, Andrew Duke,									
	Josiah Etheridge,	8		2			3	51	1	50
Connaritsy†										
Elizabeth City	John Row, John Casey,* Abner									
	Williams,	1		2		4	9	58	2	
Edenton	Benjamin F. Farnsworth, John									
	Blount, Joseph Manning,	22	4	2		9	6	169	3	
Meherrin	John Parker, Robert Clanton,									
	Thomas Deanes,*	3		2		1		170	2	
Middle Swamp	John Harrel, Lewis Walters,									
	Etheldred Matthews,	4		2	1	1	1	53	1	
Outlaw's Chap.	David Pruden, George Kowen,*									
	William Bearidell,*					2	2	48	1	50
Powel's Point	Zeabulon Kemp. Wm. Parker,*							30	1	50
Potecasey	James Wright, Leml. Parker,	3				2		79	2	
Ross's M. H.	Nicholas Newborn *King White*			4		2	2	59	1	
Ramoth Gilead	John Kowen, Miles Jones,*						3	29	1	
Roanoke Island	Jacob Beasley, John Daniel,							18	1	
Salem	Wm. Wilson, Henry P Overman.			1		7	5	58	3	
Sawyer'sCreek	Isaac Herrington, Rich'd Jarvis,									
	James Nash,	1	4			2	7	63	2	
Shiloh	John H. Wright, Caleb Grey, Jes-									
	see Bray,	3	1	4		4	4	184	3	
Wiccacon	William J. Newborn, Miles Rayner,* James Ward,*	23	2			2	4	134	1	50
Yoppim	Sampson Wilder,								1	50
	Total,	123	12	34	1	39	71	1756	32	50

4th. Visiting brethren, in the ministry, were invited to seats with us, whereupon Elders LUTHER RICE and PETER LUGG seated themselves and gave us their friendly aid.

5th. Corresponding letters were called for, whereupon Elder WILLIAM BELFOUR from the Neuse Association, presented a letter accompanied with minutes, which letter was read and the minutes thankfully received. Elder JESSE READ, from the Kehukee Association, was with us, but no letter. Elders JAMES MITCHEL and GEO. NORRIS from the V. P. Association, presented minutes of theirs, but no letter.

6th. A letter from the board of foreign missions, with a number of copies of the annual report, was presented us by Elder LUTHER RICE, which letter was read, and the thanks of the association expressed for the donation.

7th. After the letter was read, Elder RICE made some appropriate and interesting observations relative to the state of the funds of the above named board, and the nature and importance of his mission, whereupon it was resolved that a collection be taken to-morrow, for the benefit of the education society at Philadelphia.

8th. Agreed, that Elders Ross and SPIVEY, with Elder FARNSWORTH, examine the circular letter written by said FARNSWORTH.

9th. Agreed, that Elder WILLIAM J. NEWBORN prepare a letter of correspondence to the Neuse Association. Elder JOHN HARREL to the Kehukee, and Elder BENJAMIN H. FARNSWORTH, to the V. P. Associations.

10th. Agreed, that Elders Ross. SPIVEY & FARNSWORTH arrange and set in order the business necessary to be attended to by this association, on Monday.

11th. Agreed, that Brethren William Wilson and John B. Wood, receive the contributions, liquidate accounts, and settle with the treasurer.

12th. Agreed, that Elder FARNSWORTH & Brother Brownrigg be a committee, to confer with a committee appointed by the N. Carolina Chowan Baptist Missionary Society, on the expediency of attaching the minutes of the latter with those of the association.

13th. Voted, that Elders RICE, MEREDITH, and SPIVEY, preach on the morrow; worship to commence at 10 o'clock, A. M.

14th. The association adjourned till Monday, 9 o'clock, A. M.—Prayer by Elder GEO. NORRIS.

LORD'S DAY, May 24th.—The Elders appointed to preach, met a numerous and attentive audience. Elder AARON SPIVEY led in the service of the day, and preached from 1 Pet. 5 8, "*Be sober, be vigi-*

lent ; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour." Elder RICE followed, and preached from Rev. 1, 18 "*I am he that liveth. and was dead ; and behold I am alive forever more, amen, and have the keys of hell and death.*" Elder MEREDITH closed the service of the day from 1st John 4 16, "*God is love.*" And we hope the labors of the day will be followed with a divine blessing.

Monday, May 25.—15th. The association met according to adjournment, and opened for business. Prayer by Elder NEWBORN.

16th. The committee of arrangement reported, and the arrangement was approved of.

17th. The roll was called, to see what members were present.

18th. Elders READ, MITCHEL and WRIGHT were requested to occupy the stage to-day.

19th. Brethren John Wheeler and Godwin Cotton, having been appointed by this association two years in succession, to examine the association book, and report on the merit of that work : but having neglected to attend to the business assigned them, & the association viewing with regret the protracted omission, resolved to request Elders SPIVEY and NEWBORN, with Brother George Outlaw, to attend to the business, and to report to our next association.

20th. Elders Ross. ROW, and ETHERIDGE, and Brethren John M'Donald and Wm. Wilson, who were appointed by our last association to visit and enquire into the state of the churches at Powel's Point and Roanoke Island, reported, that in consequence of indisposition of body on the part of Elder Ross, and difficulties in the way of others, which were beyond their control, they had not been able to discharge the duties assigned them. The committee was excused and dismissed.

21st. The committee appointed to examine the circular letter, written by Elder FARNSWORTH, presented the same, which was read and approved of.

22d. Elder HARREL presented the letter which he had written to the Kehukee association, to be held at Skewarkey M. H. Saturday before the first Lord's day in October next ; the letter was approved of, and Elders SPIVEY and NEWBORN were appointed to be the bearers thereof to that association.

23d. Elder NEWBORN, in compliance with the request of the association, presented a letter to be sent to the Neuse association, to be held Saturday before third Lord's day in October next, and Elders NORRIS and NEWBORN were appointed to be the bearers thereof.

24th. Elder FARNSWORTH presented a letter to be sent to the V. P.

association, to be held in Norfolk, Saturday before the second Lord's day in June next, and Elders Ross and H. Morris and Brethren Thomas Brownrigg and Robert Clanton, were appointed to be our messengers to that association.

25th. Elders Ross, Spivey and Newborn, and Brother Thos. Brownrigg, were appointed messengers to the general meeting of correspondence, to be held at Haywood's meeting house, in Franklin county, on Friday before the first Lord's day in August next.

26th. Elder Benjamin F. Farnsworth was requested by the association to accept the office of corresponding secretary, and to open a correspondence with the Baptist board of foreign missions at Philadelphia.

27th. Agreed, that each church in this association be, and each one is hereby requested, to pay the sum of one dollar annually to the association fund, to be sent in order to aid the above named board in defraying the expence of publishing the annual report of said board.

28th. The committee appointed to confer with a committee appointed by the N. C. M. S. on the expediency of publishing the minutes of this association, & the minutes of the missionary society within this district, in connection—reported in favour of the expediency of such a connexion, and the report was approbated by the association.

29th. According to a resolution of our last, (see article 23d,) it was agreed, that Brother Miles Jones, a member of the church at Ramoth Gilead, be noticed in these minutes for having absented himself from this association, without liberty obtained.

30th. The following queries were presented, viz: 1st. "As the laws of our country require the observance of the Christian Sabbath, is it right, agreeably to the views which this association have of such a sabbath, for a professor of Christianity to employ himself in taking and curing of fish on that day, or not?" B. F. Farnsworth.

Referred to our next for a decision.

Query 2d. "Is it consistent with the Christian religion, for a professor thereof to be engaged in purchasing of negroes, with a view to sell them to speculators?" John Row.

Answer.—We believe that such a practice is at open war with the spirit of the gospel, and shocking to all the tender feelings of our nature; we therefore answer no.

31st. Elder Wright was requested to transcribe these minutes in order for the press, have 500 copies printed, and to distribute them as usual.

32d. Agreed to request Elder Thomas Billings and Brother Tho

mas Brownrigg, to prepare a circular letter, to be annexed to the minutes of our next association.

33d The committee appointed to receive the contributions, &c. reported as follows :

Balance in the hands of the treasurer last year	$38	75
Present contributions	40	50
Total	79	25
Paid for printing last year's minutes	32	40
Paid Elders Farnsworth & Ross for attending the press	8	
Paid for the general meeting fund this year	5	
Total	45	40
Balance in the hands of the treasurer	$33	85

34th. *Resolved;* That this association express her disapprobation of the extravagant sum paid for printing the minutes of our last association.

35th. Agreed, that our next association be held at Cashie M. H. Bertie county, on Saturday before the fourth Lord's day in May, 1819, that Elder FARNSWORTH preach the introductory discourse, and in case of failure, Elder Row.

36th. The association adjourned to the time and place abovementioned. Prayer by THOMAS BROWNRIGG, Mod.
JAMES WRIGHT, Clk.

CIRCULAR LETTER.

BELOVED BRETHREN— True religion is attested by its fruits. There are *unto holiness* "some thirty, some sixty and some an hundred fold." On this the truth of christianity, and the absurdity of all other systems of faith may with the greatest safety be rested. Can the superstition of the heathen present examples of their moral tendency, or their salutary influence upon the social and political state of man ? But where the religion of the Bible is enjoyed, consequences happy as these have universally prevailed

A peculiarity of our holy religion is, that it consists not in a profession of faith, but in a personal renovation and growth of holy affections. By nature men are found depraved ; but a genuine faith adds virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity. So opposite are these to their natural dispositions, that such

as are possessed of them are said to be born again and to be new creatures. It is but rational to expect some external distinction between them and others. Favored with the high appellation of children of God, were a mark to be set in their forehead, some would think a proper method employed to make known this happy generation of the skies. But another direction is given—by their fruits ye shall know them.—they are holy, undefiled and separate from sinners, bearing in their life a near resemblance to the author and finisher of their faith; as he was, so are they the light of the world. The justice, the meekness, and benevolence of Jesus is portrayed in their actions, and recommended by their words.

In this view can we avoid asking ourselves, if our hope is without trembling, and our profession of faith can be had in charity? It is very much to be feared, that there are some among us, who, if laid in the balance of the sanctuary would be found wanting, and who shrink even from public inspection; shall we try to vindicate their cause from reproach, and cherish their deceived hopes? God forbid! To be faithful is to be truly charitable; and it is the greatest mark of pride not to be willing to receive christian admonition, and of, guilt not to be willing to give it. Let us together look into our lamps—let us hold up to ourselves the gospel standard, and not be too ready to judge in our own favour.

Let us observe then, that *that* charity, by which faith and hope are to be tried, requires *works of faith*. Without them hope is presumption, and christian fellowship is not better than conspiracy for blood. By works of faith, is meant such a practice as corresponds with those doctrines, which we have professed openly to believe. "The grace of God, which bringeth salvation, teacheth us that denying ungodliness & worldly lust, we should live soberly, righteously & godly in this present evil world." Such a life is our evidence that we have been taught of God, and that our faith is not vain. It is a kind of signature to our salvation, and as respects the present life, it may almost be said to be salvation itself. It lifts us at once above the calamitous course of the world, shews us a happier lot of obedience to divine commands, and places us ever near to the kingdom of heaven. Without faith, it is true, numbers have lived thus externally correct; but it can be no less indispensable for the believer. What if some have rested here, shall this make the grace of God of none effect? Rather let their lives be approved, and our integrity in maintaining, that *one thing more* is needful to be proved by a deportment at least equally blameless.

The Apostle to the Gentiles wrote much, and it is probable preached

more to prove the doctrine of justification by faith alone. His epistle to the Romans, and that to the Galations, are almost entirely occupied with the subject ; but he was not, as some have seemed to suppose, an enemy to practical religion. Having arrived at the conclusion of one of the heads of his argument in the former epistle, he proposes an inference, which some might unjustly draw in the form of an interrogation, and says—shall we continue in sin that grace may abound ? His denial is peremptory, and he declares the absurdity and impossibility of the thing. "If the saints are so completely justified by faith, that they will no sooner bring their works of righteousness as a plea than a *dead* man, they are also dead to the *love of sin*, that they will not, they *cannot* continue any longer therein. Besides, the twelfth and the three succeeding chapters are devoted to practical instructions altogether.—" I beseech you, by the mercies of God, that ye present your bodies as living sacrifice, holy, acceptable unto him."—Such is the language with which they are introduced. He then urges nonconformity to the world, humility of behaviour, diligence, benevolenc, obedience to political government, justice in secular dealing, purity, a liberal course of conduct towards the weaknesses of others, & the duty of bestowing carnal things as a just debt, which is owed for spiritual privileges, pronouncing the admonitory beatitude, " happy is he that condemneth not himself in that thing, which he alloweth !" To the Galatian church he writes—" walk in the spirit, and ye shall not fulfil the lust of the flesh." After enumerating the works of the flesh, he assures them that " they which do such things, shall not inherit the kingdom of God." " They that are Christ's, have crucified the affections and lusts of the flesh."

With these plain and positive precepts, it will not be thought difficult to reconcile the writings of another Apostle.—' What doth it profit," says he " my brethren, though a man say he hath faith, and have not works, can faith save him ?" That faith cannot of itself justify us *before men*, is as certain as that a mere profession of it cannot *before God*. It is therefore necessary, that while we hope to be justified by the righteousness of christ, trusting in his all-sufficiency, we should not require them to depend on our words alone for the pretension we make.

Be banished then forever the jargon of parties—" thou hast faith and I have works ;" and let this inscription be written upon every altar, where our public vows are recorded, I WILL SHEW THEE MY FAITH BY MY WORKS. " The foundation of God standeth sure, having this seal, the Lord knoweth them that are his, and let every one that nameth the name of Christ, depart from iniquity."—II. Tim. 2d. 19th.

Another consideration should also be brought into view. Christian

baptism, by which we become united to the body of visible believers, is not only indicative of our having been already made partakers of the influences of the spirit, but also our deadness to the world, and our emerging into a lively and perpetual obedience. "We are buried with him by baptism into death, like as christ was raised up from the dead by the glory of the father, even so we also should walk in newness of life." Thus are we laid under obligation—nay, more, we have *pledged ourselves* to live in imitation of Jesus Christ.

"If after this," says the evangelic Fuller, "if after this, we are found among evil doers, we may well be considered and shunned as a *kind of apparitions*, which have no proper concerns in the affairs of mortals." Indeed, if there is not intended to follow a *coming out of the world—a living above the world*, it may be justly proposed in the language of the Apostle, "why then are they baptised for the dead?" If the works of faith are not as carefully practised as we were studious to adhere to the strictness of the primitive command, although we may have thought we had taken up the cross of Christ, we surely have soon thrown it down, if not been guilty of the awful crime of trampling under foot that sacred blood, with which it was once stained. Christianity forbids us to live to ourselves, or that we should cease to take up our cross daily. Religion is the endowment of the author of all gifts to man, and enables such as are renewed in its virtues and animated by its hopes to employ all their talents to the divine glory. How truly blessed are they! In that unequalled production, the sermon of Christ on the mount, they are pronounced happy under the various considerations, that they "obtain mercy"—"shall be filled with righteousness"—"shall be comforted"—"be called the children of God"—"inherit the earth"—"see God"—"inherit the kingdom of heaven"—and have the complete and everlasting possession of "a great reward!"

Notwithstanding the correct view, which, as we think has been taken of the nature of true religion, and of the scripture representations of Christian practice as necessary to it, we have to lament that so many examples would inculcate opinions quite the contrary. Why is this the case? It is humbly believed that the following are among the reasons which may be assigned:—

First—*A want of love for religion.* A deficiency in the lives of Christians, may be attributed to their want of love for that upon which their supreme affections are placed. But we rejoin—why should this be so common a truth? Have they tasted that the Lord is gracious, learned how inferior are all earthly joys to the smiles of a reconciled God and father, and that the richest of rewards is in keeping his com-

mandments, how then can their undervalue their privileges, by uniting again with the clamour of the world—"who will shew us any good?" Prayer and the word of God cannot be neglected—a reluctance in attending often to the house of God cannot exist—ceasing from our own profits to attend on sacred duties cannot be considered a sacrifice—sensual indulgence cannot be repeated because it is sweet—unless love exists but in its lukewarm state, which is utterly obnoxious to God, and of a most fearful tendency. But where the love of God has never existed, but an enmity to the things of the spirit is still a deep rooted governing principle, if there is not seen a holy life, it must be granted, that the individual may act in character. Many of this description, we fear an alarming proportion, have at the present day found a place in the church of Christ. We call upon you, brethren, and *charge* you—*we charge ourselves*, because iniquity hath abounded, the love of many waxes cold! We lament the wordly mindedness, h ungospel conversation, and improper occupations, which have deserved reproach, and discouraged those who would enter the kingdom of heaven. We lament the profanation of the Lord's day, the prevalence of intemperance, the appearance of evil not to be named, the attempt to rob God of the support of his ministers, and especially we mention with humiliation and heart felt grief the neglect of discipline in our churches, whereby alone these abuses can obtain a remedy.

Secondly—*A mistake with regard to faith.* It is a mistake of some, that faith consists in a confidence that we have experienced religion. To doubt, therefore, whether we are the children of God, is a kind of criminal unbelief, or at least a mark of weakness. The consequence is as injurious, as the idea is absurd. Actual sin, not bringing with it a fear with regard to our state, is without compunction, and will soon be committed without restraint. It is a very bad sign to hear one relating the first exercises of his mind on all occasions, to afford others a ground of hope that he is a christian. What! has his religion been gradually declining from that period, instead of rising higher? Why then has he not things of experience both *new* and *old?* and why is he more accurate in detailing eveuts, which took place five, ten, or twenty years ago, than he could have been a few months after their date.—Some will remind us of the doctrine of the certain perseverance of all saints in grace, as a kind of *letter of credit* to ransom their forfeited profession. But, if rightly viewed, this would only go to prove that they were never subjects of grace; for, had this been the case, they would no doubt walk more worthy of their high calling.—

How important, that first principles be correct, that the best practical consequences may follow.

Thirdly—*a sluggish pretence of inability.*—It cannot be doubted, that all our sufficiency is of God. If we have been made truly wise, we have learnt our own weakness. It was when we had been taught this necessary lesson, that the savior was introduced to us; and the same we have also learned in the conflict with remaining corruption. Well if this were made a subject of lamentation before the Lord, and a motive for making early supplications at a throne of grace. But to omit to do this, and make our weakness our apology, deserves no better epithet than sluggishness. "Ephraim is a silly dove, without a heart." But does such a disposition and conduct comport with the character of the christian, who is represented as the diligent husbandman, the active and persevering traveller, and the intrepid warrior? His righteousness shall come forth as brightness, and *his* judgment as noon day. But let not the fearful and humble in heart be afraid, for the lord will not fail to comfort his people.

The brightening prospects which appear in many parts of the christian world, the united zeal, the fervent supplications, and the enlarging liberality for the spread of the gospel, evince the rapid fulfilment of the prophecies, and the bestowment of *more grace*, as a foretaste of the latter day. From the returns on the minutes of eighty associations, which (59) are exhibited in the annual report of the board of foreign missions, the number baptised the last year, is said to have probably exceeded twelve thousand: and in the United States, the number must have been rising fifteen thousand! The addition to one association, was five hundred and ten; to another, eight hundred and sixty six! The whole number of baptists in the United States, amounts to one hundred and ninety thousand! "Glory to God in the highest, on earth peace and good will to men," seems again to be the acclamation of the skies; and soon shall we hear "the kingdoms of this world are become the kingdom of our Rord and his Christ, and he shall reign forever and ever." The present session of our association has witnessed a great degree of harmony, and a general concern for the cause of Zion. Little pleasing intelligence has been received from the churches, but the liberality manifested for the encouragement of missions, has been truly grateful to our feelings. Go on to be the friends of your fellow-men, by contributing bountifully and cheifully; be co-workers together with your God, and partakers of his kingdom. Despise not the "angel's food," nor think it worthy of a small degree of gratitude, that yours is the angel's joy.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the lord, and in his law doth he meditate day and night. and he shall be like a tree that is planted by the rivers of waters, that bringeth forth fruit in his season; his leaf shall not wither, and whatsoever he doeth shall prosper."

☞ The Latter-Day Luminary is published in the months of February, May, August and November. by the Baptist Board of Foreign Missions for the United States, including the annual report of the board, consist of five numbers a year. each number to contain from 48 to 64 pages, & will be conveyed to subscribers at twenty-five cents a number, free of expence. *The profits sacred to the cause of missions.*

This work may be had of the Rev. B. F. Farnsworth, Edenton—of Mr. Williams, Elizabeth City, or of Charles K. Mallory, Esq. Norfolk.

A BIOGRAPHICAL SKETCH
OF
ELDER THOMAS WEYMOUTH.

Elder WEYMOUTH was born March 1st, 1757, in the county of Pasquotank, North-Carolina. He hoped that he had obtained a manifestation of the love of God to his soul in the 34th year of his age, and was baptised the 14th of March, 1791, by Elder SILAS MERCER, and gave himself a member of the baptist church at Knobs creek. He began to exercise his gift in a public way in 1804; was licensed to preach in 1809, and his ordination took place the 27th of April, 1811, by Elders PENDLETON and ROW. He was a kind neighbor, an affectionate husband, and a tender father; and though he never consented to take the pastoral care of any church, he appeared to be heartily engaged in preaching the blessed gospel of Christ to his fellow-men. This man of God departed this life on the 2d of October, 1817, in the 61st year of his age. The loss was sensibly felt by the church at Elizabeth-City, where he was a member, and by neighboring churches.

☞ *The reader is requested to correct the following error of the press: In the first line of Elder Meredith's report* [Minutes of Missionary Society, p. 5.] *for "before," read* by.

MINUTES

OF THE

NORTH-CAROLINA CHOWAN

BAPTIST ASSOCIATION,

HELD AT

CASHIE MEETING HOUSE,

BERTIE COUNTY,

MAY 22d, 23d, and 24th, 1819.

NORFOLK:
PRINTED BY SHIELDS, CHARLTON & CO.
1819.

MINUTES, &c.

Saturday, May 22d.

1. Assembled at 11 o'clock.—Elder Farnsworth not being present, Elder John Rowe preached the introductory sermon from Isaiah, 55, 3.

2. The Association proceeded to business; prayer by Brother Brownrigg, after which, Brother Brownrigg was chosen Moderator, and the Secretary being absent, Elder Meredith was chosen Clerk, *pro tem.*

3. Ministering brethren from sister associations were invited to seats with us.

4. Elders Spivey, Billings and Rowe were appointed a committee to arrange the business for the Association.

5. Letters from twenty Churches were read.

NOTE.—Ordained Ministers are in small capitals; names with an * annexed were not present; from Churches marked † we received no intelligence; from the Churches whose funds are marked with an * one dollar was appropriated, towards printing the Annual Report of the Board of Foreign Missions.

CHURCHES.	MESSENGERS.	Baptized,	Rec. by letter,	Dis. by letter,	Restored,	Excluded,	Deceased,	Total in fellowship,	*Fund* Cents, Dollars,
Ahosky,	HILLARY MORRIS, Mal. Morris,* Geo. Holiman.*		1			1		43	2*
Bertie,	JOHN CRUMPLER, Godwin Cotton, Cader Powell *	15		3		2	3	147	3*
Ballard's Bridge.	MILES WELCH,* Thos. Brownrigg, Exum Simpson.*	7		7		2	2	135	4*
Bethel,	M. ROSS, I. Barber,* E. Wood.*						2	48	4*
Cashie,	A. SPIVEY, E. Miller, Jas. Duers.		1	3			6	171	4*

CHURCHES.	MESSENGERS.	Baptized,	Rec. by letter,	Dis. by letter,	Restored,	Excluded,	Deceased,	Total in fellowship,	Fund Dollars,	Cents,
Cowenjock	J. ETHERIDGE,* J. Ferrebee, Benony Trewblood *	2		4			2	49	2	
Cornaritsy,	S. BAISMORE, A. Baismore, J. Jenkins			6		2		56	1	
Elizabeth-City,	JOHN ROWE, Abner Williams.			1		9	5	43		
Edenton,	T. BILLINGS, T. MEREDITH, Joseph Manning.	1	6	4		3	5	164	3*	
Meherrin,	T. Deanes, J. Parker, J. Wheeler.*	3	1		1	4		170	2	
Middle Swamp,	J. HARREL, A. Raby, Eth. Matthews	8	3				1	63	2	
Outlaw's Chapel,	M. GILLAM, D. Pruden, W Burridell.			1		1			1	50
Powel's Point,†										
Potecasey,	JAMES WRIGHT, Lemuel Parker.	1		1		1	4	73	2	
Ross' M.H	Wm. Cowan, Cor. Hughes, J. Mizell			4		1		62	2*	
Ramoth Gilead,†										
Roanoke Island,	John Daniel, Jacob Beasley.							19	1	
Salem,	Wm. Wilson, Henry P. Overman.	1			1		3	58	3	50*
Sawyer's Creek,	John Lamb, Richard Jarvis.		1			3		63	1	50
Shiloh,	Caleb Gray, John H. Wright.	8				1	5	180	2	
Wiccacon,	Wm. J. NEWBORN, Timothy Walton, John Downing.	24	1	3		1	6	154	2	50*
Yeppim,	J. PETTIJOHN, J. C. Benbury, F. Creecy.			2		1	1	55	2	50*
		70	14	39	2	32	45	1755	45	50

6. Corresponding letters and minutes were received from the Neuse,
The Kehukee, and
The Virginia Portsmouth Associations.
The letters were read, and the following brethren were appointed to write to them, viz :

Brother Newborn, to the Neuse,
Brother Meredith, to the Kehukee, and
Brother G Cotton to the V. Portsmouth.

7. Elders Ross and Spivey, together with the author, were appointed to examine the circular letter.

8. Brethren Wm Wilson and Parker, were appointed to receive contributions, liquidate accounts and settle with the Treasurer.

9. Brethren Newborn and Cotton, were appointed a committee to confer with a committee appointed by the N C. Chowan Baptist Missionary Society, on the propriety of attaching the minutes of the latter with those of the association.

10. Application having been made by the aforesaid Missionary Society, for the privilege of engaging one of the ministering brethren, appointed to preach on Lord's day, to deliver a missionary discourse, and at the conclusion to take a public collection ; *Resolved*, That their request be granted.

11. Elders Merrel, Billings and Meredith, were appointed to preach on Lord's day ; and Elders Merrel and J Biggs, on Monday.

12. The committee appointed last association " to examine the association book, and report on the merits of the work," reported as follows :—

" In conformity to the resolution of last association, your committee have examined the items entered in a book, taken out of the records of the association by Elder Wright, agreeably to the request of said association, and find the selections are prudently made—and beg leave to suggest the propriety of a continuation of the same from year to year, as the case may require, which will form fit materials for a history of said association.

(Signed)
AARON SPIVEY,
WM. J. NEWBORN, } COMMITTEE."
GEORGE OUTLAW,

13. *Resolved*, That Elder Wright be allowed $5 for his services.

14. *Resolved*, That Elder Wright be requested to make such selections from the minutes of the association as he may consider proper, subject to future inspection.

Prayer by —— ——. Adjourned to Monday, 10 o'clock.

Lord's Day, May 23d.

The Elders appointed to preach, met a numerous and an attentive assembly. Elder Merrel introduced the services of the day and preached from Luke 7, 22, 23—"*Then Jesus answering, said unto them, go your way, and tell John what things ye have seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached, and blessed is he whosoever shall not be offended in me.*" Elder Meredith followed from Matthew 7, 13, 14—"*Enter ye in at the straight gate, for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat; because straight is the gate and narrow is the way, which leadeth unto life, and few there be that find it.*" Elder Billings concluded from Heb. 9, 22—"*Without shedding of blood is no remission.*" The congregation was attentive and solemn.

Monday Morning, 10 o'clock.

Met pursuant to adjournment.

Elder Billings prayed.

15. *Resolved*, That the next association be held at Middle Swamp, in Gates County, on Saturday before the 4th Lord's day in May, 1820, at 11 o'clock.

16. Elder Newborn presented the letter to the Neuse Association, which was approved—and brethren Newborn and Ward appointed messengers; said association to be held on Saturday, before the 3d Lord's day in October next.

17. The Kehukee Association letter not being ready, brother Outlaw is requested to write, sign, and forward the same; brethren Spivey and Cotton messengers.—The association will meet on Saturday before the 1st Lord's day in October next.

18. Brother Cotton presented a letter to the Virginia Portsmouth Association, which was approved—

and brethren Ross, Spivey, Brownrigg, and in case of failure, brother Rowe, appointed messengers.—Said association will meet on Saturday before the 2d Lord's day in May, 1820.

19. *Resolved*, That brethren Spivey, Brownrigg, Outlaw, Miller, and in case of failure, brother Newborn, be appointed delegates to go to the general meeting to be held at Fayetteville, on Saturday before the first Lord's day in August next; and that $5 be sent to said meeting.

20. *Resolved*, That the clerk furnish the delegates to the aforesaid meeting with a certificate of their appointment.

21. The circular letter written by Elder Billings was called for—read, approbated and received.

22. The query of last year, relative to the violation of the Lord's day, referred to this association, was taken up, and after mature and solemn deliberation, the association unanimously considers herself bound to answer the query, *positively* in the *negative;* that the taking, curing, purchasing, and fetching of fish, on the Lord's day, are proceedings decidedly in violation of the laws both of God and the state.

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23. *Resolved*, That the following resolution, passed by the Chowan Baptist Association, May 2d, 1808, be entered on our minutes this year, as the unanimous voice of this body :—

ART. 18. "It is with deep concern the association has learned, that some who are called Baptists, and hold membership in churches in our connection, have suffered themselves to walk so far according to the course of this world, as to go into the iniquitous practice of purchasing notes and obligations, at a very great and unreasonable discount, and then with griping and unrelenting cruelty, distraining upon the goods of the honest but unfortunate debtor, or frightening him into compliance ruinous to his interest, and which may ultimately beggar his family, and throw them as a burden on society.—Of a disposition and practice so much at war with the spirit of the gospel, the association would express their public and pointed disapprobation; and advise and exhort the churches, wherever cases of this description do, or may exist among them, to be faithful, to use all diligence and have no fellow-

ship with the unfruitful works of darkness, but rather reprove them."

24. Elder Meredith is appointed to write the next circular letter.

25. Elder Spivey is appointed to preach the introductory sermon, and in case of failure, Elder Newborn.

26. *Resolved*, That 8 dollars be paid to Elder Wright, for his services in attending to the publication of the minutes of the association.

27 *Resolved*, That the money forwarded by the churches for the publication of the report of the Baptist Board of Foreign Missions, be paid into the hands of the Treasurer of the Missionary Society.

28. The committee appointed to receive contributions, &c. reported as follows:

Balance in the hands of the treasurer last year		$45 40
Present contributions		37
		82 40
Paid for printing minutes of last year	$20 00	
" Elder Wright for attending the press	8	
" Do. for transcribing book	5	
" for the general meeting fund	5	
		38
Balance		$44 40

NOTE.—The treasurer not being present, the balance was paid into the hands of brother Brownrigg, by order of the association.

29. *Resolved*, That 500 copies of the minutes be printed.

30. *Resolved*, That Elder Billings be requested to prepare the minutes for the press, superintend the printing of them, and attend to their circulation as usual.

Prayer by the moderator

Adjourned to the time and place above mentioned.

CIRCULAR LETTER.

BELOVED BRETHREN,

THE rapid revolution of time has again, under the smiles of a benevolent Providence, assembled the Elders and Messengers in another association.

To cement the tie of brotherly affection, to receive communications from the churches, and if necessary, to lend them our aid; to consult on the interests of Zion, and to address you by a circular epistle, are among the leading objects, which gave origin to an associated assembly.—To the former of these objects, our minutes will afford you ample information; but as the subject of our annual address, we invite your attention, TO THE ESSENTIAL QUALIFICATIONS OF A CHRISTIAN MINISTER.—Did the mantle of an Elijah continue to fall on the eldest sons of a certain family, as it fell by the sovereignty of God, under the Mosaic dispensation, on the tribe of Levi; or could it be established that the prerogative of sending forth christian ministers into the world, rested on the Pontiff of Canonical succession, then we had no need of addressing you on this momentous subject. But since the Aaronic priesthood has vanished away, by the great Antitype's sacrifice of himself, and his entrance into the holiest of all for us—since it cannot be proved, either by Catholic or Protestant advocates of Canonical succession, that even St. Peter was ever bishop of Rome, much less their authority to establish a Christian Ministry; and since the New Testament has given ample testimony that this power is solemnly vested in the Churches by the Lord Jesus, we think it our duty to stir up your pure minds by way of remembrance.

Although we cannot, in a circular address, exhibit to your view, a full portrait of an ambassador of the Son of God, yet the essentials appear to be

1st. Holiness of heart;

2d. A suitable capacity, and

3d. A divine appointment.

1st. HOLINESS OF HEART.—No lustre of talent, no extent of human knowledge, no superiority of intellect, can be a substitute for vital godliness.

When Moses was about to ascend Mount Nebo, to be gathered to his fathers on Pisgah's top, he blessed the sons of Levi, saying, Deut. 33, 8—"*Let thy Thummim and thy Urim be with thy holy ones.*" Under the Levitical economy, none, even of the sons of Aaron, could "*Go in unto the vail, nor come nigh unto the altar,*" without profaning the sanctuaries, who had a blemish. "*Unto the wicked, God saith—what hast thou to do, to declare my statutes, or* that *thou shouldest take my covenant in thy mouth? seeing thou hatest instruction and castest my words behind thee.*" Ps. 50, 16, 17—Under the old covenant, Jehovah declares, "*The priests shall be holy unto their God;*" and the Lord by the Prophet Isaiah, 52, 11—"*Depart ye, depart ye, go ye out from thence, touch no unclean thing.*" "*Be ye clean that bear the vessels of the Lord.*"—Jeremiah, in his lamentations, when bewailing the overthrow of Jerusalem and the destruction of the temple, says, Lament. 4, 7—"*The Nazarites were purer than snow.*"—Our Lord says of his disciples "*Ye are the light of the world;*" and his Apostles are termed, Eph. 3. 5—"*Holy Apostles*" and "*Apostles of the Lamb.*" Barnabas is described as being "*A good man and full of the Holy Ghost and of faith.*" And Paul when writing to Timothy, emphatically declares a bishop must be "*holy*"—holding the "*mystery of faith in a pure conscience.*" In 2 Cor. 4, 2, the Apostle says—"*We have renounced the hidden things of dishonesty, not walking in craftiness, not handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God;*" and with the same conviction he writes to the Thessalonians, 1 Thes. 2, 10—"*Ye are witnesses and God also, how holily and justly and unblamably we behaved ourselves among you*"—Let the oracles of God for a few moments be our schoolmaster, and human reason our umpire, and we shall soon discern the folly and unreasonableness of such, "*who say they are Apostles, and are found liars.*"—Let us ask, what kind of Ambassadors of Jesus, to persuade men to be reconciled to God, will those make, who have never felt "*The terrors of the Lord?*" Our umpire must solve the question—how shall such "*feed the flock*" of Jesus, who refuse to love the shepherd Is it reasonable that such "*can heal the sick,*" "*bind up the broken in heart,*" "*proclaim liberty to the captive and the opening of the prison doors to them that are bound;*"

who have no balm in Gilead—who have never felt the unction of the Holy Ghost, or deliverance from sin, slavery and death? We ask reason to reply. Once more —"*If the trumpet give an uncertain sound, who shall prepare himself for the battle*"—or who shall "*blow the trumpet in Zion, and sound an alarm in his holy mountain*"—and who shall *be a watchman on the walls of Jerusalem?*

Shall those who have neither divine skill nor heavenly wind blow the blast? Shall those sound the alarm who have never beheld danger? or those be watchmen in Zion, whose ears are shut, whose eyes are blinded, and who are past feeling? We crave no other umpire than your reason and your consciences to reply. See his character by the Apostle—1 Titus, 7, 8, 9—"*A Bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able, by sound doctrine, both to exhort and to convince the gain-sayers.*"—Guard then, beloved Brethren, the portals to the Gospel Ministry, and let none enter those holy gates on whose hearts are not written—"*Holiness to the Lord.*"

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2d. A SUITABLE CAPACITY.—Although the new man is renewed in knowledge, yet it is not every convert of Jesus who possesses a capacity to "*Feed the Church*" whom Christ hath "*purchased with his own blood.*"—To be empowered with such an ability, the candidate should possess an adequate knowledge.—"*To ascertain the precise degree of spiritual information that is necessary in a candidate for the ministry, is scarcely practicable,*" especially when it is remembered, that divine knowledge is progressive. There was a period when Peter knew not the real object of the mission of his Divine Master; for when Jesus was about to be offered as a sacrifice, Peter proposes the question, "*Lord whither goest thou?*" and Thomas expressly declares their ignorance of the way of salvation—14 John, 5, "*Lord, we know not whither thou goest; and how can we know the way?*" nor does their ignorance stop here; for Philip appeared as though they were not acquainted with the divinity of the Son of God—14 John, 8, he says, "*Lord, shew us the Father, and it sufficeth us.*" The wealthy and the learned were not called to be Apostles of the

Lord; they were poor and illiterate publicans and fishermen; yet, these laid the foundation of Christian Churches.

The great Apostle to the Gentiles very emphatically asks the Corinthians—1 Cor. 1—20, "*Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world?*" and adds, ver. 26 and 27, "*For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty.*" That such is still the dispensation of Christ, you are all witnesses to this day.

There are many Ministers in our own denomination whose knowledge is very limited, who are highly valued, and very successful servants of the Lord Jesus; nay, some of the brightest stars among you, were once mere babes in the Gospel ministry.—Nevertheless, it evidently appears requisite that a candidate should possess general views of the Plan of Salvation. "An ignorant person in the treasures of Christ, (says an excellent divine of our own order,) can no more feed the Church of God with knowledge and understanding, than can a shepherd his flock by leading them through a desert which has only here and there a shrub." "*John must first eat the book and then prophesy.*" That knowledge, great knowledge, in divine things, is essentially necessary, the word of God will furnish ample proof: Look at the precepts of Jehovah, by the Prophet Malachi, 2, 7, "*The Priest's lips should preserve knowledge, and the people should ask the law at his mouth, for he is the messenger of the Lord of Hosts;*" and the commission which Christ gave his disciples was, 28 Mat. 19, "*Go teach all nations*"—and, says the Psalmist, "*The Lord hath given me the tongue of the learned that I should know how to speak a word to him that is weary.*" And our Lord observes, 12 Luke, 42, "*Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season?*" The office he bears teaches the necessity of this qualification. Says Paul, 2 Cor. 5, 20, "*We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.*"—In fine, whether as "*Stewards of the mys-*

teries of God, as Shepherds to feed the flock," as watchmen to watch on the walls of Zion, or as ambassadors for Christ to perishing men, let Paul's exhortation to Archippus be ever remembered by all who fill the vessels of the Sanctuary—"*Take heed to the ministry which thou hast received of the Lord, that thou fulfil it.*"

Pastors possessing these talents were promised to Israel of old. The Lord, by the mouth of Jeremiah, declares, 3 Jer. 15, "*I will give you Pastors according to mine heart, which shall feed you with knowledge and understanding*," and certainly they never can import what they do not themselves possess. The awful consequences entailed on the People and the Priest, in consequence of the rejection of knowledge by the servants of the sanctuary, ought duly to be weighed by every Minister of Jesus. In 4th Hosea, 6, the Lord says, "*My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest for me.*"

The man that understands not the doctrines of everlasting love—unmerited, free, and distinguishing grace—the absolute, total, and universal fall of man—the recovery of His Elect by the mediatorial work of Christ—the nature of the operation of the Holy Spirit upon the heart, and the nature of the "Golden Choir" of redemption through Christ—We hesitate not to declare that such an one is not suitably qualified even for a licentiate in the Gospel Ministry. Let it not be supposed for one moment, that Paul was an enemy to sound, orthodox, and extensive Biblical knowledge, when he says "*God hath chosen the foolish things of the world to confound the wise.*"—Let his appropriate exhortations to Timothy, who had known the Scriptures from his youth, answer the point—In 2 Tim. 2—2, he says—"*The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also :*" and in 1 Tim. 5—22, he says, "*Lay hands suddenly on no man.*" Is it asked, how Ministers are to preach the Gospel of the Son of God—Let Paul to Timothy answer—2 Tim. 2—15, "*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*" As a student, Paul exhorts Timothy to "*Give attendance to reading, to exhortation, to doctrine*"—and adds, "*neglect not the gift that is in thee, which was given thee by Prophecy.*" Nor is it to be wondered at that the Apostle

should thus exhort his son in the faith, seeing, that in the word of God, are hidden "all the treasures of wisdom and knowledge."—Not that we suppose all useful knowledge is unfolded in the Gospel—yet, in it are spacious stores of philosophic research: In Poetry, in Geography, in Chronology, and in Literature, the Scriptures abound; and such are the resources of Revelation, that able dissertations have been written by Bartholinus, Bochart, Spencer, Ursin, and others, on the various subjects of Natural History, with which the word of Inspiration is so liberally stored.

To conclude on this head—While we totally deny the necessity of a Classical Education as being essentially necessary to a Gospel Ministry, yet, under the teachings of the Holy Spirit, who will deny, that knowledge, almost of every kind, may be extensively useful to a Herald of Jesus. The increasing information among our brethren, the respectable talents of our adversaries, the veil that hangs over the best translation of Scripture, render such qualifications highly desirable. To be acquainted with Language and History, Natural and Moral Philosophy, the Mathematics and Rhetoric; and to be like Apollos, "*An eloquent man, and mighty in the Scriptures,*" is praise-worthy.—Where is that ambassador of Christ who would not long for the united gifts of Boanargus and Barnabas, of Apollos and Paul? and could he combine the whole in one mighty phalanx, he still would exclaim, "*Who is sufficient for these things?*"

An aptness to teach, must ever be considered an essential qualification: This consists in a fluency of communication, and an irresistable inclination to impart instruction. It is called "*a door of utterance to speak the mystery of Christ,*" and includes, says a learned divine, "*An ardent love for the souls of men, holy diligence, a fulness of idea, a vigorous memory, and a flowing elocution.*"

Faithfulness in the discharge of Ministerial duty, is another essential qualification of this Holy office.

The obligations we owe to the Great Shepherd, the souls of men, and our own consciences, unite in requiring this duty at our hands; says Paul, 1 Cor 4, 2, "*Moreover it is required in stewards that a man be found faithful.*" A defalcation of this qualification is committed, when the watchman ceases to warn his people, when he cries peace when there is none, and when he keeps back those things that are profitable to the people. Hence the Lord, by the

Prophet Ezekiel, says, 3 Ezek. 18, "*When I say unto the wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life, he shall die in his iniquity, but his blood will I require at thy hand.*" So Ezek. 13, 10, "*Ye have seduced my people, saying peace, peace, when there was no peace: one built the wall, and another daubed it with untempered mortar.*" But every faithful Minister can declare with Paul, 20 Acts, 26, "*Wherefore I take you to record this day, that I am pure from the blood of all men;*" and 27th ver. "*For I have not shunned to declare unto you all the whole counsel of God.*" The whole of this duty is summed up by the Apostle to Timothy, "*Preach the word, be instant in season and out of season, reprove, rebuke, exhort with all long suffering and doctrine.*" "*Watch thou in all things, do the work of an Evangelist, make full proof of thy ministry; confirming the souls of the disciples and exhorting them to continue in the faith.*" Added to these qualifications, there must be

3. A Divine Appointment.—Vain indeed will be the extension of Biblical knowledge; vain will be our plea even of conversion to God, in relation to the Christian Ministry, if we possess not this Heavenly call. Schoolmen have divided this into Divine and Ecclesiastical, but we would rather consider it under the idea of Internal Evidence and the Churches suffrage.

This appointment originally was the prerogative of Jehovah alone: Deut 10, 8, "*The Lord separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord to minister unto him, and to bless in his name, unto this day.*" "*No man taketh this honor to himself, but he that is called of God as was Aaron:*" Heb. 5, 4. But believers generally, are not to infer they are called to minister in holy things, because they feel a love for sinners. The subject feels a necessity laid upon him. 1 Cor. 9, 16, "*Woe is me if I preach not the Gospel.*" He may often resolve, like Jeremiah, not to make mention of the name of his God; but, like him, he will soon cry, "*His word was in my mouth, as a burning fire shut up in my bones, and I was weary of forbearing and I could not stay.*" This divine call is by the Apostle termed, "*A dispensation committed unto him.*"

The evidences of his appointment to this Holy office, appear by his travailing, as it were, in birth, for the souls of his fellow-men: At length the fire breaks forth, his converse, his exhortations, his prayer, his very countenance; and, at length, his talents, his zeal, and love for

sinners, discover themselves. The Church, who now hold the keys, behold the holy fire, call him to the exercise of his gifts, and if approved, license him to the ministry of the word. But, it is proper here to observe the awful responsibility of the Churches on this solemn occasion. Many pious men, no doubt there are, who suppose that a gift for exhortation is all that is required for the Gospel Ministry, not remembering that there are diversities of gifts. Says Paul, Eph. 4, 11, "*He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers:*" and 12 Rom. 6, 7. "*Having then the ministry given to them, let them wait on their ministering, he that teacheth on teaching, he that exhorteth on exhortation.*" But what must be the fate of those Churches and Ministers, who, without investigating into the essential qualities of their office, thrust out into the ministry and receive the appointment, scarcely without prayer to God. Reflect, dear Brethren, on the fate of Korah, Dothan and Abiram: Look at Uzziah smitten with leprosy for burning incense: Remember, before our Lord sent forth the Apostles, he continued in prayer all night; and ever bear in memory that he has said, Mat 7, 22, "*Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? Then will I profess unto them, I never knew them; depart from me ye workers of iniquity.*" The responsibility of the Churches, and the acceptance of this Holy office, are truly awful. Let fervent and continued supplication at a Throne of Grace ever precede and accompany it; and if the Churches feel themselves insufficient, either in number or capacity, to sit in judgment on this Divine appointment, let them call to their aid the Elders from the sister Churches. Finally, Brethren, "*We beseech you for the Lord Jesus Christ's sake and for the love of the Spirit, that ye strive together in prayer to God,*" for those who are already thrust out into the harvest. Their *responsibility* is awful and solemn, their *toils* arduous and multiplied, and their *affliction* peculiar and heavy.

When it is well with you, pray for your Ministers..... "And now, Brethren, we commend you to God, and to the word of his Grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." We are, Brethren, yours, in Gospel bonds.

(Signed)

THOMAS BROWNRIGG, *Moderator.*
THOMAS MEREDITH, *Clerk pro tem.*

MINUTES

OF THE

NORTH CAROLINA CHOWAN BAPTIST

ASSOCIATION,

HELD AT

Middle Swamp Meeting House,

GATES COUNTY,

MAY 27th, 28th, and 29th, 1820.

1. Saturday, May 27th, assembled at 11 o'clock. Elder Aaron Spivey preached the introductory discourse from Heb. xii. 1, 2.

2. The Association met and proceeded to business; prayer by Elder Ross—whereupon Brother *Brownrigg* was chosen Moderator.

3. Ministering brethren from sister Associations were invited to seats with us, and Elder Robert Murrell from Virginia, came forward and afforded us his friendly aid.

4. Letters from 19 Churches were read, and the delegates names enrolled.

CHURCHES.	MESSENGERS.	Baptized.	Rec'd by letter.	Dism'd by letter.	Restored.	Excluded.	Deceased.	Total in Fellowship.	Funds. $	Ct.
Ahoskey,	Hillary Morris, Mal. Morris, George Holiman,					5		39	1	
Bertie,	John Crumpler, Godwin Cotton, Turner Horn,*	11		1	1	2	2	74	2	
Ballard's Bridge,	Miles Welch, Thos. Brownrigg, John Jordan,	8	1	1		2	5	136	2	50
Bethel,	Martin Ross, Edward Wood,	2				1	1	48	3	
Cashie,	Aaron Spivey, George Outlaw,* John Bond,*								3	
Cowenjock,	Jeremiah Etheridge,* Joshua Bell, John Bond,		4				1	51	1	50
Conaritsy,	†									
Elizabeth City,	John Row, Daniel M'Pherson, Joshua Benton,	8	1			2	3	55	1	50
Edenton,	Thomas Billings, Jos. Manning, John Blunt,	1		4	1	2	4	156	2	

Meherrin,	— John Parker, Isaac Carter,			4	1	2	2	162	2	
Middle Swamp,	JOHN HARREL, James Reddick, Abram Rabey, (70)	4				1	1	65	2	
Outlaw's Chapel,	William Burridell, David Pruden, John Mitchell,			1			1	42	1	50
Powel's Point,	—†									
Potecasey,	JAS. WRIGHT, Chris. Cook,	4	1	1		1	2	70	2	
Ross' M. H.	JAS. ROSS,* William Kowan, Cornelius Hughes,			1		3		57	1	
Ramoth Gilead	— John Kowen,*							26	1	
Roanoke Island,	— Jacob Beasley, Adam Etheridge, William Etheridge,	3			3	1	1	23	1	
Salem,	— William Wilson, Henry P. Overman, Thomas Jordan,	1			2		4	57	2	
Sawyer's Creek	— Asa Tuttle, James Nash, Joseph Brown,	2		2	1	3		72	1	50
Shiloh,	Samuel Walkup, Wm. Gray, Caleb Gray,	4	1	2	2	8	3	174	2	
Wiccacon,	WILLIAM J. NEWBERN, Stephen Thatch, David Valentine,	26	1	2	1	2	5	176	2	
Yoppim,	JOB PETTEJOHN, J. C. Benbury, Fred. Creecy,	1						53	1	50

NOTE.—*Ordained Ministers have their names in small capitals; names with an * annexed, were not present; from Churches marked thus † we received no intelligence; dashes denote no Pastors.*

5. Corresponding letters were called for, and Elder PHILEMON BENNET from Kehukee, Moses Baker from the Neuse, and GEORGE NORRIS, *Jacob Darden*, and Hardy Cross from the V. P. Associations, presented Letters, accompanied with Minutes of said Associations, which were thankfully received, and the Messengers took their seats.

6. Agreed, that in future, a certificate of the appointment of our Messengers, to sister Associations, signed by our clerk shall be sufficient.

7. Brethren Wilson, Thatch, and Wood, were appointed to receive the contributions, liquidate accounts, and settle with the treasurer.

8. Elder SPIVEY, ROSS, and BILLINGS, were appointed to examine the circular letter.

9. Elders ROSS, SPIVEY, WRIGHT, BILLINGS, and Brother Brownrigg, were appointed to arrange the remaining business of this Association.

10. Elders Bennet, Wright, and Row, were appointed to preach on the morrow; worship to commence at 10 o'clock.

11. Elders ROSS, SPIVEY, WRIGHT, ROW, and Brother Brownrigg, were appointed a committee to inquire into the nature and

importance of the grief, expressed by the representatives of the Church at Shiloh; and to make report on Monday.

12. Agreed to adjourn to Monday morning. Prayer by Elder Billings.

Lord's Day morning, 10 o'clock. The Elders appointed to the stage met a large attentive audience—Elder Row led the way, and preached from gospel John, v. 6. Elder Bennet followed from Gen. xlix. 10. and Elder Wright closed from Rev. xxii. 1, 2. and we hope the labours of the day will be followed with a lasting blessing.

13. Monday morning, 9 o'clock, the Association met and proceeded to business—prayer by Elder Spivey.

14. The committees were called on to report; whereupon, Elder Ross from the committee of arrangement, presented the report, which was read and approved of.

15. The committee appointed to examine the circular letter, reported, that they had received none, owing to the indisposition of Elder Meredith, who was appointed to write.

16. The committee appointed to inquire into the nature and importance of the grief, expressed by the representatives of the Church at Shiloh, reported, that from in-

formation obtained from members of the said Church, as well as from respectable members of several of the sister Churches, that there are serious difficulties existing amongst them; growing out of what appears to us, imprudent conduct of their Pastor, (LEMUEL PENDLETON,) who appears to have sown the seeds of discord and party spirit among them, and amongst members of neighbouring Churches, contrary to the spirit of the Gospel. We, therefore, recommend to this Association, the propriety of appointing a committee of 10 members of this Association, to visit said Church, inviting the co-operation of all the agrieved members of sister Churches, to afford assistance and give advice, with a view (if possible) to restore that peace and harmony which is so desirable amongst Churches, and report to the next Association.—Accordingly, Elders WRIGHT, SPIVEY, HARREL, ROSS, NEWBERN, and Brethren Miller, Thatch, Brownrigg, Simpson, and E. Wood, were appointed to meet at Shiloh, Tuesday after the fifth Sunday in October next.

17. The following appointments were made of messengers to Corresponding Associations, viz: Elders ROSS, SPIVEY, ROW, HARREL, ETHERIDDE, and Brother Brownrigg, to the V. P. Association.

ROW, NEWBERN, and JAS. ROSS to Kehukee.

HARREL, ROW, and WELCH to the Neuse.

The V. P. to meet at Pungo, Saturday before the second Sunday in May next.

The Kehukee, at North Creek meeting house,

Hide County, Saturday before the first Sunday in October next.

The Neuse, at Fort Barnwell, Friday before the third Sunday in October next.

18. Elders WRIGHT, SPIVEY, NEWBERN, and Brother Brownrigg, were appointed Messengers to the general meeting of Correspondence, to meet at Tabb's Creek, Granville county, Saturday before the first Sunday in August next; and pay five dollars to that fund.

19. Agreed, that our next Association be held at Meherrin meeting house, to commence Saturday before the fourth Sunday in May next, that Elder Ross preach the introductory discourse, and in case of failure, Elder Row: and that Elder Wright prepare a circular letter for the same.

20. The committee appointed to receive contributions, &c. reported as follows, viz:

Balance in the hands of treasurer last year		$44 40
Present year's contribution		36 00
Total		$80 40
Paid Elder BILLINGS for preparing and having printed, the Minutes of our last,	25 00	
Paid to the general meeting	5 50	
		30 00
Balance in hands of the treasurer		$50 40

21. Elder Wright was appointed to prepare these minutes for the press, have 500 copies

struck, and faithfully distributed to the Churches and Associations as usual.

22. *Resolved*, that this Association recommend to the Churches and individuals in the same, a concert of prayer, to be observed the evening of the first Monday in every month, for the universal spread of the Gospel, and for the prevalence of divine truth.

23. To recommend to our brethren, and friends in general, the utility of obtaining, and carefully perusing, that valuable print, entitled "The Christian Watchman."

24. Agreed to publish in these minutes, the annual meeting of the Chowan Baptist Missionary Society, to be held at Edenton, Saturday before the first Sunday in November next.

25. The Association adjourned to the time and place above named. Prayer by the moderator.

THOMAS BROWNRIGG,
Moderator.

JAMES WRIGHT, *Clerk.*

MINUTES

OF THE

North Carolina Chowan Baptist

ASSOCIATION,

HELD AT

MEHERRIN MEETING HOUSE,

HERTFORD COUNTY,

May 26th, 27th, and 28th, 1821.

1. Saturday, May 26th, assembled at 11 o'clock. Elder *Martin Ross*, delivered the introductory discourse, from Judges viii. and 4.

2. The Association convened and proceeded to business; prayer by Elder *Spivey*—whereupon, brother George Outlaw was chosen Moderator, and Elder *Newbern*, Assistant Clerk.

3. Ministering brethren from sister Associations were invited to seats with us, and Elders *Woodson* and *Murrell* from V. P. Association, took seats and afforded us their friendly aid.

4. Letters from twenty Churches were read, and the delegates names enrolled.

NOTE.—The names of ordained ministers are in *Italics*—unordained in SMALL CAPITALS—names with an * annexed, were not present—from Churches marked thus † we received no intelligence—a dash — denotes no pastor. The last column shows the sums contributed by the Churches to the Association fund.

CHURCHES.	MESSENGERS.	Baptized.	Rec'd by letter.	Dism'd by letter.	Restored.	Excluded.	Deceased.	Total in Fellowship.	Funds. $	Cts
Ahoskey,	*Hillary Morris,* Samuel Holimon, George Holimon.	1		2			1	37	1	00
Bertie,	*John Crumpler,* Kedar Powel,* Godwin Cotton.	6	1		1		1	76	1	00
Ballard's bridge,	*Miles Welch,* THOMAS BROWNRIGG, Exum Symson.	7	1			1	4	138	3	00
Bethel,	*Martin Ross,* John Clary,* Edward Wood.*		1				1	44	3	00
Cashie,	*Aaron Spivey,* Reuben Lawrence, George Outlaw.	1	2	2		2	2	165	3	00
Cowenjock,	*Joshua Bell,** Benony Trublood	2	2	1		1		47	1	00
Conaritsy,	*Steven Baismore,* Abram Harmon, James Mitchel.*	3		2			2	59	1	00
Elizabeth City,	*John Row,** Shadrach Davis, Joshua Benton.	5	1	1		1	1	59	1	50
Edenton,	*Thomas Billings,* John Blunt, Thomas Jones.	1	2			3	4	152	2	00
Meherrin,	John Parker, Jacob Barrett.	1					4	167	2	00
Middle Swamp,	*John Harrel,* Etheldred Matthews, James Riddick.	2						67	2	00
Outlaw's Chapel	*Moses Gillam,** John Mitchel, William Burridell			1			1	40	1	00
Powel's Point,	—† number as in 1818.							30		
Potecasey,	*Jas. Wright,* Christopher Cook, Wiley Langford.	2	3			4		71	2	00
Ross' M. H.	*James Ross,** William Cowen, Aaron Mizell.						1	56	1	00
Ramoth Gilead,	— John Kowen.	2				2		27	..	50
Roanoke Island,	—† number as last year.							23		
Salem,	—Nathan Overman, William Wilson, Thomas Jordan.			1		1	1	56	2	00
Sawyer's Creek,	—John Lamb, Richard Jervast, James Nash.			2		2		68	1	50
Shiloh,	Caleb Gray, Isaac Berry.*			2		7	5	125	1	50
Wiccacon,	*Wm. J. Newbern,* Elijah Rayner William Jones.	20		1		1	3	191	2	00
Yoppim,	*Job Pettejohn,* Joseph C. Benbury, Samuel Gregory.	1		2		1	3	47	1	50
	Total	54	13	17	1	26	34	1745	33	50

5. Corresponding letters were called for—whereupon one was handed us from the Neuse, accompanied with their minutes but no delegates, and one from the V. P. Association, by one of their delegates, Elder *Jacob Darden*, accompanied with minutes, which letters were read, and the following brethren were appointed to write, viz: William Wilson, to the Neuse; Godwin Cotton, to Kehukee; and Thomas Brownrigg to the V. P. Associations.

6. Elders Ross, Spivey and Billings, together with the writer, were appointed to examine the circular letter written by Elder Wright.

7. Elders Ross, Spivey, and Billings, with brethren Brownrigg and Outlaw, were appointed to arrange the business for this Association.

8. Brethren W. Wilson and T. Jordan were appointed to receive the contributions, &c.

9. Agreed to rescind a resolution of our last, Art. 6, and to correspond in future by letter and delegates.

10. Agreed, that in future, the clerk present an arrangement of business, for inspection, of the Association.

11. Elders Spivey, Woodson, and Walk, were appointed to preach to-morrow—worship to commence at 10 o'clock, A. M.

12 The Association adjourned to Monday morning, half after 8 o'clock.

Lord's Day, May 27th.

The Elders appointed to preach, met a large and attentive congregation—Woodson introduced the services of the day, from Hosea, xiii. 9—Walk followed from Numb. x. 9—and Spivey concluded from Phil. ii. 16. The congregation was attentive and solemn.

Monday morning, May 28th, the Association met pursuant to adjournment and opened for business; prayer by Elder Spivey.

13. The roll was called over, and the rules of decorum called for and read.

14. Elders R. Murrel, W. J. Newbern, and J. Harrel, requested to occupy the stage to-day.

15. The next Association appointed to be held at Salem Meeting house, Pasquotank county, and to com-

mence Friday before the fourth Lord's day in May next, that Elder Spivey preach the introductory discourse, and in case of failure, E. Wright; worship to commence at 11 o'clock.

16. The committees were called on to report, whereupon Elder Wright from the committee of arrangement reported, and the report was approved of.

17. The committee appointed last year to wait on the Church at Shiloh, as per minutes of our last, Art. 16. made their report and were discharged. See the report.—We your committee first authorized and requested brother Edward Wood, one of the body, to write to said Church to inform them of the time of our appointment, and of the object of our visit; according to which appointment, six of us attended, viz: Elders Ross, Row, Harrel, and Newbern; and, brethren Brownrigg and Thatch. And we feel it a duty we owe to the Church to state, that we were received by the members thereof, in a most cordial and brotherly manner. After a Sermon was delivered by Elder Newbern, the Church assembled in conference, and invited your committee, together with all the members present from sister Churches, to sit with them. Whereupon the subject was taken up, and such concessions and explanations were made by the accused, as seemed to lead us to indulge the pleasing hope, that difficulties would subside, and that christian fellowship and brotherly union, so dear to the hearts of christians, would again be enjoyed among them. What has taken place since, and how their present standing is, your committee is not prepared to say; but we are sorry that doubts are entertained, that things are not as we could wish them.

18. Brother Wilson presented a letter to be sent to the Neuse Association, which was read and approved of, and Elders Miles Welch, John Harrel, and Thomas D. Mason, were appointed to be the bearers thereof.

19. Brother G. Cotton presented a letter to be sent to Kehukee Association, which was approved of, and Elders Newbern and Crumpler, and brother G. Cotton, were appointed to be the bearers thereof.

20. Brother Brownrigg presented one to be sent to the V. P. Association, which was approved of, and Elders Ross, Wright, and Harrel, with brother Brownrigg, were appointed to be the bearers thereof.

21. The propriety or impropriety of sending delegates to the general meeting of correspondence was taken up, and after deliberation, resolved to suspend correspondence for this year.

22. The circular letter was read and approved of.

23. Elder Wm. J. Newbern was appointed to write a circular letter for the inspection of our next, on any religious subject which he may think proper.

24. Elder Wright was requested to prepare these minutes for the press, to have 500 copies printed, and distribute them to the Churches and Associations as usual.

25. Voted, that our thanks be offered to our Methodist brethren, in the town of Murfreesborough, for the friendly and brotherly tender of their meeting house in that place, to be occupied by us, during the time of our meeting.

26. The Association adjourned to the time and place appointed. Prayer by Elder Ross.

GEORGE OUTLAW, *Moderator.*

JAMES WRIGHT, *Clerk.*

CIRCULAR LETTER.

BELOVED BRETHREN,

Under the auspicious smiles of an indulgent providence, we have met, and enjoyed the happiness of sitting together in another Association. And as you have hitherto, cordially received and read our annual epistles, we are once more encouraged to address you by way of letter, the subject of which you will discover, is the immutability of God. A subject sufficiently copious and interesting to employ the hearts and tongues of men and of angels; because, on it rests the pleasing hope of immortal and never fading joys, in that world, to which we are all hastening.

Immutability is the same with unchangeableness, and God is immutable in his essence, his attributes, his purposes, his promises, and his threatenings. In his essence, James i. 17. "*The father of lights, with whom is no variableness, neither shadow of turning.*" In his attributes, Ps. cxi. 7, 8. "*The works of his hands* are *verity and judgement; all his commandments are sure: they stand fast for ever and ever*, and are *done in truth and uprightness.*" Ps. cii. 27. "*But thou* art *the same, and thy years shall have no end.*" In his purposes, Ps. xxxiii. 11. "*The council of the Lord standeth forever, the thoughts of his heart to all generations.*" In his promises, Mal. iii. 6. "*For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.*" So 2 Cor. i. 20. "*For all the promises of God in him* are *yea, and in him amen, unto the glory of God.*" In his threatenings, Ps. vii. 11, 12, 13. "*God judgeth the righteous, and God is angry* with the wicked *every day. If he turn not, he will whet his sword; he hath bent his bow, and made it ready. He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.*" So Matt. xxv. 41. "*Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.*" Immutability distinguishes the divine nature from the human, gives complete energy to all its attributes, and entitles it to the highest adoration. Hence flows the uniformity of God's government, and the certainty of those promises, which are the ground of our trust and security.

We are not unaware, however, that unbelief will raise an objection to this doctrine, and say, to what purpose then are commands given us to pray, and to be engaged in other religious exercises? to what purpose is supplication addressed to a being whose plan is unalterably fixed? This objection, we confess, would have some weight, if our religious addresses were designed to work any alteration in him with whom we have to do, either by giving him information of what he did not know, by exciting affections which he did not possess, or by changing purposes which he had previously formed. But the man must have only crude, and very imperfect notions of God and religion, who could suggest such ideas. All the creatures of God are mutable; the visible heavens, the revolving earth, and the flowing ocean are creatures of change: but God is immutable and changeth not. For, as he is eternal, there can be no change of time with him. And since he is infinite, immense, and omnipresent, there can be no change of place. If God change, it must be either for the better or the worse. If for the better, then reason will say, he was imperfect before, and consequently not God. Or, if for the worse, then he becomes imperfect, and the same will inevitably follow. Or, if he were to change from one infinitely perfect state to another, then it would follow, there must be two infinites, which is a contradiction in terms. Nor is the immutability of God's purposes and decrees to be disproved by his providences. For, says Job; Job xxiii. 13, 14. "*But he* is *in one* mind, *and who can turn him? and* what *his soul desireth, even* that *he doeth: for he performeth* the thing that is *appointed for me.*" Therefore, it follows, God is unchangeable in his love to his people, it being from everlasting to everlasting, however different the manifestations of it to them may be. Neither do the hidings of his face from the christian prove any change in his love to him; for he declares his loving-kindness to be immoveable: Isaiah, liv. 10. "*For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.*" Again, afflictions are no evidence of any change of God's affections to his people, for he rebukes them in love. Jer. xxxi. 20. "Is *Ephraim my dear son?* is he *a pleasant child? for since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him: I will surely have mercy upon him, saith the Lord.*" But we are often asked, how then does God repent? Answer—when it is said that God repented, or that it repented him, it is not to be understood but improperly and figuratively, after the manner of men, he appearing to do as men do, when they repent. Nor is the

immutability of God in his promises and threatenings to be doubted, though the promised good, and threatened evil, be not always done. For it is easy to discover, that whatever is promised or threatened, is either absolute or conditional; now, whatever is promised or threatened absolutely, is performed; but if performed or threatened conditionally, and a change takes place, that change, is surely in man, and not in God. See Jer. xxviii. 8. 10. So Jonah, iii. 4. 10. And if any change be made by our devotion, by pouring out our sentiments and desires before God, by adoring his perfections, and confessing our unworthiness; by expressing our dependence on his aid, our gratitude for past favours, our submission to his present will, and our trust in his future mercies, is wrought by the omnipotent hand in us; Phil. ii. 13. "*For it is God which worketh in you, both to will and to do, of* his *good pleasure.*" Jam. i. 17. "*Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.*" The contemplation of this divine perfection, is properly calculated to raise in our minds the highest admiration, and should teach us to imitate, as far as our frailty will permit, that holy constancy which we adore: it should excite in our bosoms the highest emotions of gratitude to, and the strongest trust and confidence in the divine Being, amidst all the changing scenes in life: yea, it should excite our strongest love: for if God so loved us, and if his love be so unchangeable, who, but an infidel, must not love him in return? And if we love him, we shall also love one another and be active in obeying his royal commands; we shall search, with attention, the sacred scriptures; we shall pray for, and with one another, endeavour to have the gospel preached among us, and to all people. We shall try to support the ministry, and to keep the unity of the spirit in the bond of peace, looking forward to the happy day, when Associations shall be no more on earth, but free from all sorrow, care, distress and sin, the saints shall join in songs of unremitting praise to an immutable God.

GEORGE OUTLAW, *Moderator.*

JAMES WRIGHT, *Clerk.*

MINUTES,

OF THE

NORTH-CAROLINA

Chowan Baptist Association,

HELD AT SALEM MEETING HOUSE,

May 24th, 25th, 26th and 27th, 1822.

N. B The names of ordained Ministers are in *Italics*, unordained in Roman; names with an * annexed, were not present; from Churches marked thus † we received no intelligence, a — denotes no pastor. The last column shews the sums contributed to the association fund.

"COMPILER" OFFICE, HALIFAX, N. C.

CHURCHES.	MESSENGERS.	Baptized.	Rec'd. by Letter.	Dismissed by Letter	Restored.	Excluded.	Deceased.	Total in Fellowship.	Funds.
									Sc cts
Ahoskey.	*Hilliard Morris*, Malachi Morris, George Holiman.						1	36	1
Bertie.	Godwin Cotton, *John Crumpler*,* Kedar Powell.*							76	1
Ballard's Bridge	*Miles Welch*, Thomas Brownrigg, Exum Sympson.	2				1	5	135	2
Bethel	*Martin Ross*, Edward Wood, Edmond Skinner.		3				1	46	3
Cashie	*Aaron Spivey*, George Outlaw,* Ephraim Miller.	3	1	1		1		165	3
Cowenjock	*Jeremiah Etheridge*, Isaac Baxter, Reuben Trublood.	26	1		1		1	73	2
Conaritsy	† Number as last year.							59	
Elizabeth City	—Dan'l McPherson, Joshua Benton, Wm. Scott.	2	1	3			1	64	2
Edenton	—John Blount, Edmund Hoskins, Joseph Manning.	4	2	5		1	7	127	2
Meherring	—Silas Parker, Isaac Carter.	2		4			4	163	2
Middle Swamp	*John Harrel*, Ethelred Mathews, Mills Rogers.	1				1		67	2
Outlaw's Chap.	David Pruden, George Keen,* William Burridell	1		1				40	1
Powell's Point	† Number as in 1818.							30	
Pocosasey	*James Wright*, Christopher Cock.		1	1		1	2	64	2
Ross' M. H.	*James Ross*, Henry White* John Meezles Junr.		1			1		56	1
Ramoth Gilead	— John Keen.			2	1			25	50
Roanoke Island.	— Jacob Beasley, Etheridge.					2	2	19	1
Salem	— Thomas Jordan, Thomas Markum, Francis Hooker.		1				1	53	2
Sawyer's Creek	— Richard Jervas, William Forbes, Thomas Etheridge.	5	3	1		1	3	71	1 50
Shiloh	— Jesse Bray, Isaac Berry.		1	3		2	2	122	1 50
Wiccacon	*William J. Newbern*, Stephen Thatch, Solomon White.	2				2	6	120	2

1. FRIDAY, May 24th, assembled at 11 o'clock, and Elder *Aaron Spivey*, delivered the introductory discourse from Mark, 13th, 37th, "what I say unto you, I say unto all—watch.

2. The Association convened and proceeded to business, prayer by brother Thomas Brownrigg, whereupon brother Brownrigg was chosen Moderator, and brother Edward Wood, assistant Clerk.

3 Ministering brethren from sister associations were invited to sit with us; Elder *John Campbell*, from the county line association, accepted the invitation.

4. Letters from 19 churches were read, and the delegates names enrolled.

5. Corresponding letters were called for, whereupon one was handed us by Elder *Malachi Corbill* and *Dunge*, accompanied with 25 copies of Minutes, from V. P. association, and the messengers took their seats. Also 25 copies of minutes were handed in from Kehuke association, by Elder Amariah Biggs, one of their messengers

6. Elders *Martin Ross, Aaron Spivey, James Wrigh* with the writer, *William J. Newbern*, were appointed to examine the circular letter and make report.

7. Edmund Hoskins and Isaac Carter, were appointed to receive the contributions and settle with the treasurer.

8. Elders *James Wright, William J. Newbern & Jeremiah Ethridge*, were appointed to preach on Sunday, and Elders *James Ross Malachi Corbill* and *John Harrel*, to preach to morrow.

9 Queries were called for, and the following one was presented by Elder *Aaron Spivey*. If a member of the Baptist Church from the Masonic Society, and continue to visit their lodges, and still maintains and supports a moral character, shall that be a sufficient cause for his brethren in the

church to withdraw their fellowship from him? or what advice would the association give to the church in that case?

10. Elders *Martin Ross*, *James Wright*, *Aaron Spivey* *Job Pettijon* and *Jeremiah Ethridge*, were appointed to prepare an answer to the above query, for the inspection of this association—then the association adjourned till tomorrow morning at 9 o'clock, prayer by Elder *Aaron Spivey*.

11. Saturday, 25th, Met according to adjournement, and opened the association for business, prayer by Elder *James Wright*.

12. Brother Godwin Cotton was appointed to write to the V. P. association; Elder *William J. Newbern*, to the Kehuke, and Edmund Hoskins to the Neuse association.

13. The circular letter was presented and read and ordered to be annexed to these minutes.

14. Elder *Jeremiah Ethridge*, was appointed to write a circular letter, for the inspection of our next—

15. Agreed that our next association be held at Colerain, M. H. that Elder *Martin Ross*, preach the introductory discourse, and in case of failure, Elder *Jeremiah Ethridge*; and that the worship commence at 11 o'clock, A. M. on the Friday before the 4th Lords day in May next.

16. Brethren *Hillary Morris*, Malachi Morris, Isaac Carter, Silas Parker, Christopher Cook, Isaac Baxter, and Edmund Skinner, obtained liefof absence.

17. The committee appointed to receive contributions, &c. reported as follow:

Balance in hand last year,	– –	$56 90
Contribution this year	– – –	34 50
	Totol,	91 40

Paid the printer for [illegible] year. $15 00
Paid for transcribing & attendance 10 00

—— 25 00

Balance on hand this year, $66 40

18. Agreed that we receive the 12th article in our rules of decorum.

19. Elder *Reuben Doudge* was appointed to preach on Monday—Then adjourned to Monday morning at 9 o'clock. Prayer by Elder *Amariah Biggs*.

Lords day, 26th.—The ministers appointed to the stage, met a large and well ordered congregation, and Elder *Jeremiah Ethridge* led from 2 Cor. 5. 18, "*And all things are of God, who hath reconciled us to himself, by Jesus Christ, and hath given to us the ministry of reconciliation*"—Elder *James Wright* followed from Ephesians, 4th 4, 5 & 6 "*There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and father of all, who is above all, and through all, and in you all*"—Elder William J. Newbern closed the service of the day, from Psalm 89th 15 & 16—"*Blessed are the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted*"

20. Monday morning, 9 o'clock, met according to adjournment, and opened for business. Prayer by Elder *John Harrel*.

21. A letter was presented by brother Godwin Cotton for the V. P association, which was read & received, and Elders *Martin Ross, Aaron Spivey, James Wright, Jeremiah Ethridge*, and brother Thomas Brownrigg, were appointed messengers to that association.

22. Elder *William J. Newbern* presented one for

the Kehuke association, which was read and received, and Elders *Aaron Spivey, Martin Rees, William Newbern* and brethern Godwin Cotton, were appointed to be the bearers thereof to that association.

23 Brother Edmund Hoskins presented one for the Neuse association, which was read and received, and Elders *Aaron Spivey, William J. Newbern, Miles Welch*, and brother Edmund Hoskins, were appointed messengers to that association.

24 The committee appointed to examine the circular letter, presented the same which was read, received and ordered to be annexed to these minutes.

2 The committee appointed to form an answer to the query, in article the 9th, presented the following, viz: We, as an association, do not profess to know any thing about free masonry, and therefore would not presume to justify nor condemn the principles thereof: nevertheless, it is our opinion, that our brethren and the ministry in particular, would do well to so highly appreciate the importance of maintaining christian union and brotherly love, as to forbear being initiated into said society; and if already initiated, to discontinue visiting their lodges. For however innocent their conduct may be in their own estimation, it is now evident that they cannot persist in it without wounding the tender feelings of their brethren, and endangering the peace and harmony of the churches.—And the association would further advise all these brethren, for having been initiated into the fraternity, and for frequenting the lodges; to exercise every degree of moderation and christian forbearance, and use their utmost endeavors to dissuade them from such a practice; and we most earnestly entreat all our brethren to endeavor to "keep the unity of the spirit, in the bond of peace" and to give no "offence

to Jew nor Gentile, neither to the church of God."

26. Agreed that Elder *James Wright* prepare the minutes for the press, have 500 copies printed and distribute them as usual.

27. Agreed, that the first Monday in September, be set apart for fasting and prayer to Almighty God, for the outpouring of the holy spirit and a revival of religion, to be observed throughout the bounds of this association.

28. The association adjourned to the time and place before mentioned; prayer by Elder Jeremiah Ethridge.

THOMAS BROWNRIGG, *Mod'r.*
JAMES WRIGHT, *Clk.*

Circular Letter.

VERY dear and much beloved brethren, under the auspicious smiles of a kind Providence, we have had the pleasure of another annual interview, have heard from 19 churches in the connexion, where peace & harmony appeared to prevail, but very little account of any revival of religion save in the church at Cowenjoek, you may see by consulting the minutes: while we take the liberty of inviting your attention to the discharge of a pleasing and very important duty, viz: reading, or searching with diligence, the holy scriptures.

By the scriptures we understand the inspired writings of the Old and New Testament. 1st. These books are called holy, because they contain

a revelation of a holy God; and present to us holy doctrines, and require a holy life. By the divine inspiration of the holy scriptures, we mean such an immediate and complete discovery, by the illumination and influence of the holy spirit on the minds of the sacred penmen thereof, and such an effectual superintendancy, for the important and interesting things therein written, as to entirely preserve them from error in every particular; therefore they (*the scriptures*) have been received by the church of Christ in all ages, as the only perfect rule of faith and practice, by which we may safely judge, of our doctrines, of our ordinances and of ourselves. These are the blessed books which the apostle calls all scripture, and which he attests are given by inspiration of God, 2. Tim. 3 16. The prophets frequently introduce their prophecies by saying "the word of the Lord came unto me;" and with "thus saith the Lord," see Isaiah 1. 10—Jeremiah 11 1, 2. and our Lord expressly calls the scriptures the word of God. John 10. 35. 2d. The sacred penmen of the scriptures, were holy, excellent men, actuated and influenced, not by the hope of worldly gain, but under the influence of spirit divine, left all to follow their Lord and master, who had not where to lay his head; and who plainly told them "except a man forsake all that he hath, he cannot be my disciple". The things which they secured to themselves were hunger, nakedness, stocks, imprisonments, racks and tortures; and this was what they had to expect from the express declaration of their royal master Neither could a desire for worldly honor be the motive of their actions, for they knew the contempt with which their blessed Lord was treated, and he had more than once assured them that they should share the same fate, which declaration of the blessed redeemer was abundantly proven by their sealing the truths

of their doctrines with their own blood, oh wonderful! did so many evident marks of undoubted veracity, ever appear in the memoirs of any others under Heaven? 3d. The testimony born to the scriptures by miracles, abundantly confirm the truth of them, having been performed in the presence of enemies, as well as friends to revelation.

Can a man of common sense indulge the most distant thought, that Moses and Aaron could have persuaded the whole nation of Israel, that they had witnessed all the plagues of Egypt, passed through the Red Sea, with the waters heaped on either side of them, gathered the manna every morning and seen all the wonders recorded in their history, if such events had not actually taken place?

If, then, that generation could not be imposed on; where, or how could those extraordinary transactions be palmed on the nation?

Here we behold the apostles of the Redeemer, restoring sight to the blind, healing the sick, and preaching in different languages, without ever having studied them: here the King of Kings and Lord of Lords, makes himself known to the son of God, by controling the winds, the seas, and the powers of heaven and earth, establishing his doctrine by their united testimony, while a ruler of the Jews (*Nicodemus*) exclaims "Rabbi, we know thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him"—see John 3d. 1, 2.

The destruction of Jerusalem, as predicted by our Lord, Mat. 24, and Mark 13; the coming of the Mesiah, Isaiah 53. compared with the Evangelists account of the Saviour and many other prophecies interspersed through the sacred scriptures, like the star of the east, guide, or point to the Saviour of sinners: all harmoniously agreeing in the place and manner of his birth, life, death, &c. as though

they had been present, witnessing the whole scene.

The prophesies of our Saviour himself, prove his knowledge of future events which knowledge belongs only to God, and to such as are inspired by him—hear him repeatedly foretelling his death, his being betrayed by Judas Iscarriot, of his being forsaken by his disciples, of Peters denying of him, of his resurrection the third day, of the dissent of the Holy Ghost; all of which were so accurately fulfilled, as to convince the discerning world, that he is the infinite God.

What but the fullest conviction of the truth, attended with divine power, could make the prejudiced and persecuting Jews, embrace the humbling and self denying doctrines of the cross? Nothing but the clearest evidence arising from the most undoubted authority, or in other words from the divine truth, could we have made such multitudes of lawless heathens receive, follow, and transmit to posterity the doctrines of Christ.

Here we learn the scriptures, when applied by the divine spirit, are able to wound and heal, to kill and make alive; they alarm the careless, direct the lost, support the tempted, strengthen the weak and nourish pious souls.—Already, this blessed repository is spreading its vivifying influence in the cold regions of the north, and the burning regions of the south.

The blessed Bible begins to be known from the predictions which it contains; some of which have been fulfilled, some fulfilling now, and we believe will continue to be fulfilled, until the glorious sun of revelation shall illuminate, with its inestimable splendors, the whole globe. The effects of revelation, which have taken place in the world, have been astonishing—for who but the wilfully blind, can fail to see, that in proportion as the Bible has been known in the world, arts and sciences have

been cultivated, peace and liberty have been diffused, civil and moral obligations have been attended to, nations have emerged from ignorance and barbarity, whole communities have been morally reformed, unnatural practices have been abolished, and wise laws instituted. Its spiritual effects have been wonderful: for even kings and peasants, conquerors and philosophers; the rich, the poor, the wise and the ignorant have thereby been brought to the foot of the cross: yea, millions have been enlightened, improved, reformed and made happy, by its blessed influence, and can as easily be imposed on, with the belief that men created the sun, while they behold its light, and are cheered by its effulgent beams, as they can that men invented the Holy Bible.

As the scriptures therefore, are deservedly esteemed the word of God, and as they bring to view every thing necessary to be believed and practiced, in a spiritual point of view, we esteem them to be the only proper and perfect rule of faith and practice, as they are a revelation from a holy and perfect God, which we are not to add, and from which we must not diminish, on pain of our having our part taken out of the book of life. Now as the scriptures are sufficient to afford instruction in every condition in life, no other reason is necessary, to shew the necessity and utility of reading them with the most profound attention, in order to obtain correct ideas and proper information of the divine character; his will, worship, doctrines, ordinances, of human depravity, and of the way of acceptance with him.

Here we behold, through the beloved Son, the holy law made honorable, wrath appeased and justice satisfied: mercy and truth met together, righteousness and peace have kissed each other.—In the reading of the scriptures to profit, we should always

endeavor to have the end for which they were written in view, i. e. to "make us wise unto salvation, thro' faith in Jesus Christ," we should also read them with humility and reverence; and, like pious Mary, sit at the feet of the lovely Jesus. We should view the scriptures as the voice of God, and be ready to say like Samuel, speak Lord for thy servant heareth. After reading, we should devoutly meditate thereon, and pray with fervor, that God would open our hearts as he did Lydia's of old, to receive the word in the Love of it. Yea, brethren, let us endeavor to imitate the example of noble Bereans, of whom it is written. "These were more noble than those in Thesalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." Acts, 17. 11. Did the Bereans receive the word with all readiness of mind? so should we, and practice it in our lives.—Did they search the scriptures daily? so should we, for divine truth is the food of the soul, which needs its nourishment as often as our bodies.—That day must be mispent, in which no part of the holy scriptures is read, or meditated on.

We should, therefore, redeem time from indolence, recreation, idle visits, trifling conversation and inordinate attention, to secular affairs; for this employment, and no lawful business would prevent us from finding a little leisure at least, morning and evening, for reading some portion of the holy scriptures. We should not only read but endeavor to understand, in order to which, we should search the whole context, and compare scripture with scripture diligently, as a man would dig and search the gold or silver mine, which the deeper searched the finer and more abundant he finds the precious metal.

Men's books with heaps of chaff are stor'd,
God's book doth golden grains afford;

Then leave the chaff and spend thy pains,
In gathering up the golden grains.

The scripture is compared to a glass. "But we all with open face beholding as in a glass, the glory of the Lord, are changed into the same immage, from glory to glory, even as by the spirit of the Lord." 2 Cor. 3. 18. In this glass we behold objects both small and great, good and evil: here we view time and eternity—here the sinner may take a view of his vices and of his end, if he die in sin. "The wicked is driven away in his wickedness, Prov. 14. 32. Here the enlightened soul views the purity of the law in his condemnation, which fills his heart with grief, causes the trickling tears to pour from his weeping eyes, until by the eye of faith, he beholds in this glass the mangled body of the saviour bearing his sins on the bloody tree, and hears him saying, son, or daughter, thy sins are forgiven thee:—at this view his heart melts, his burthen of guilt vanishes, and tides of joy and heavenly love, flow into his rapturous heart, while Jesus appears altogether the chiefest among ten thousand; calmness and joy inexpressible and full of glory and peace, surpassing all understanding, fills the heaven born soul.

And tho' his views in this glass of the divine character, displaying his love and goodness, in the face of Jesus Christ; they are but darkly compared with that beautiful vision in Heaven. We therefore should read our Heavenly Father's will concerning us, revealed from Heaven and sealed with the precious blood of Christ. "For a testament is of force after men are dead:" here we learn that heaven is the throne of the *high* and *lofty one* who inhabiteth eternity, and the earth his foot stool; that the heavens cannot contain him: that all nations are as nothing before him: that from everlasting to everlasting, he is the infinite God, whose wisdom

is past finding out. Has such a God provided for us sinners such a redemption as angels desired to look into? And shall we think the subject unworthy of our notice? Who can pretend to justify such conduct? How much more indefatigable are lawyers, physicians, and students, in various other arts and sciences, who desire to excel in their profession, than many professors of religion are in reading and studying the holy scriptures? This neglect is the cause of such clouds of error, which so much envelope the minds of christians; "For, Jesus answered, and said unto them, ye do err, not knowing the scriptures nor the power of God."—Mat. 22, 29. And we plainly discover that the tradition of men have been, and fear still are, preferred to the commandment of God: for the "Pharisees and Lawyers rejected the counsel of God against themselves, not being baptized of him."—Luke 7, 30. And some, even among professors, too much neglect family prayer; notwithstanding the blessed Redeemer has given both precept and example: And the holy Apostle, who well understood his Lord, exhorts to be "praying always with all prayer and supplication in the spirit." See Eph. 6, 18—and to "continue in prayer," Col. 4, 2, and to "pray without ceasing."

1 Thes. 5, 17. The devout Cornelius, who "feared God with all his house, and gave much alms to the people, prayed to God alway." Acts 10, 2. so verse the 30, "and at the ninth hour I prayed in my house." We are taught by the scriptures not to forsake the assembling of ourselves together; to avoid whispering, backbiting, evil speaking, evil surmising, tattling and busying ourselves in other men's matters; which lays the foundation of shyness, coldness and discord. Let us, therefore, abstain from the very appearance of evil, and from every besetting sin, and let us run with diligence, the

christian race, looking to Jesus, the author and finisher of our faith, endeavoring to live in the discharge of every duty.

And now dear brethren to conclude. If Churches, Ministers, and people in general, were to heartily engage in the duty of searching the scriptures, as the noble Bereans did, and endeavoring to square their lives agreeable to the sacred injunctions therein contained; how pleasing the prospect! to behold brethren dwelling together in unity. But instead of this beautiful scene, we behold with deep regret that Ministers too much at home engaged in the affairs of this transient life: although the blood of the unwarned, who perish, is required at their hands; and the woe pronounced against those to whom a dispensation of the gospel is committed, if they preach it not. While some ministers are called from their toils to receive their crowns, other venerable fathers are almost worn out, and few, very few appear to be called to supply their places, while deacons appear to be ignorant of, or choose to neglect their duty in making arrangements for the support of the ministry, and some professors of religion prove by their conduct they love to have it so.—Is not this one cause of churches dwindling into coldness, lukewarmness and apathy, and finally to dissolution, leaving scarce a trait of instruction to precious souls around; who, like themselves are bound to an awful eternity. Will not this view of a subject so important, induce us to read with attention, and practice with alacrity of soul, the sacred injunctions of the holy scriptures? and should this fail, reflect that the scriptures hold forth the word of life, light, comfort and consolation; and that which would tend to the happiness of ourselves, of society in general, combined with the command of Christ "Search the scriptures, for in them ye think ye have eternal life, and they are they which testi-

fy of me." Let a due consideration of these things induce us to read God's holy word, which is able to make us wise unto salvation; and to God for this precious book be glory and honor forever and ever. Amen.

THOMAS BROWNRIGG, *Mod.*
JAMES WRIGHT, *Clk.*

Minutes of the Chowan Baptist Association

MINUTES

OF THE

NORTH CAROLINA CHOWAN ASSOCIATION,

HELD AT

COLERAIN MEETING-HOUSE,

BERTIE COUNTY,

On the 23rd, 24th, & 25th MAY, 1823.

PESCUD...PRINTER.

PETERSBURG:

1823.

MINUTES

OF THE

North Carolina Chowan Association, &c.

:o:

1. Friday, May 23rd, assembled at 11 o'clock, A. M. when the introductory discourse was delivered by Elder *Martin Ross*, from the 1st Chron. 12. and part of verse 32nd. "*Men that had understanding of the times, to know what Israel ought to do.*"
2. The Association convened, and after solemn prayer by brother BROWNRIGG, proceeded to business, whereupon brother Geo. Outlaw was chosen Moderator, and brother Hardy Cobb assistant clerk.
3. Ministering brethren from sister associations were invited to sit with us, when Elder *John Wall* accepted the invitation.
4. Letters from 23 Churches were read and the delegates names enrolled as follows :—

Churches.	Messengers.	Baptised.	Recd. by letter.	Dismissed.	Restored.	Excluded.	Deceased.	Total in Fellowship.	Funds.
									$ cts.
Ahoskey.	*Hillary Morris*, Malachi Morris, Lewis Brown						3	34	1 00
Bertie.	—*Richard Poindexter, John Crumpler*, Godwin Cotton	1	1			5	1	70	1 00
Ballard's Bridge.	*Miles Welch*, Thomas Brownrigg, David Welch	3		2		3	4	129	2 50
Bethel.	*Martin Ross*, John Wood,* John Clairy, jr.*		1	1			1	45	3 00
Cashie.	*Reuben Lawrence*, Ephraim Miller, George Outlaw			7		3	13	150	2 00
Cowenjock.	—*Jeremiah Ethridge*, Jas. G. Hall, Samuel Tatum	38	5	1			2	108	2 00
Conaretsy.	*Stephen Baismore*, Abishai Baismore, Aaron Cherry	3		2		2	1	52	1 00
Elizabeth City.	—Daniel M'Pherson, Joshua Benton, William Scott	12	3	3	5	1	3	73	2 00
Edenton.	—Joseph Manning, Edmd. Hoskins, John Blount	16	1	2	3	1	4	160	2 00
Meherrin.	—John Wheeler, Isaac Carter	1	1				4	150	2 00
Middle Swamp.	*John Harrel*, Abram Rabey, Ethelbred Matthews	1					4	58	2 00
Outlaw's Chap.	David Pruden, William Spivey, William Burden	6			1		1	46	1 00
Powel's Point.	—Caleb Forbes, N. H. Gregory	102		1			1	135	1 50
Potecasey.	*James Wright* Christopher Cook	2			1	2		65	2 00
Ros's M. H.	*James Ross*, Cornelius Hughs, William Cowan	3				2	1	56	1 00
Ramoth Gilead.	—Malachi W. Jones				2			25	50
Roanoke Island.	—Zechariah Hill, Adam Ethridge, John Daniel	9			3		1	30	1 00
Salem.	—William Wilson, Thos. Jordon, Thomas Markum	2		2		1	3	48	2 00
Sawyer's Creek.	—Richard Jarvis, William Forbes Maxey Sanderlen	9	3	2		1	1	79	2 00
Shilop.	—John H. Wright, Saml. Walkup, Caleb Gray,	6	1	8	1		5	116	2 00
Smith's Church.	—Hardy Cob, Wm. H. Hardie*							90	2 00
Wiscacon.	*Wm. J. Newbern*, James Ward Stephen Thatch	13	2	6		2	6	191	2 00
Yoppim.	*Job Pettijohn*,* John Pettijohn Samuel Gregory					1		42	1 50
		227	18	37	16	24	59	1952	39 00

Note.—Ordained Ministers have their names in *Italics*, unordained in small capitals; names marked thus * were not present, dashes before names denote no Pastors.

5. The Church at Smith's Church, petitioned by letter and delegates for admittance into this association; finding the church orthodox and orderly it was received.

6. Corresponding letters were called for, whereupon one from the V. P. Association was presented by Elder *Ackis* which was read, and the elder took his seat.

7. Elders *James Wright*, *Martin Ross*, and Brother George Outlaw, with the writer (Elder Jeremiah Etheridge) were appointed to examine the Circular letter.

8. Brethren John Wheeler and Edmund Hoskins were appointed to take the vote of the Association, for Ministers to preach on Sunday, and Elders *Wright*, *Wall*, and *Dupre*, were appointed, to commence at half after 9 o'clock.

9. Elders *Harrel*, *Corbil and Etheridge*, were appointed to preach on the morrow, worship to commence at 10 o'clock.

10 The following brethren were appointed to write to sister Associations, viz: brother Wheeler to the V. P. Elder *Newbern* to Kehuke, and brother Cotton to Neuse Associations. Then adjourned to tomorrow 9 o'clock.

11. Saturday morning May 24th, met according to adjournment, and opened for business, prayer by Elder *Morris*.

12. A letter from the Neuse Association was presented us (accompanied with Minutes) by Elder Dupre, which letter was read, and the minutes thankfully received.

13. The committees were called on to report, whereupon, the committee to examine the circular letter, presented the same, which was read and received.

14. Agreed that our next Association be held at Cowenjock M. H. in Currituck county, to commence Friday before the third Lords day in May next; that Elder *Harrel* preach the introductory discourse, and in case of failure, Elder *Wright;* worship to commence at 11 o'clock A. M.

15. A letter to the Kehuke Association, was presented by Elder *Newbern*, and another to the Neuse Association, by brother G. Cotton, both of which were read and approved of, and Elders *Newbern*, *Crumpler*, and *Morris*, with brother G. Cotton, were appointed to be the bearers to both.

16. Brethren John Wheeler and Edmund Hoskins, who were appointed to receive contributions, liquidate accompts, and settle with the Treasurer, reported as follows—

Balance in the hands of the Treasurer last year	$ 66	40
Present year's contributions - - - - -	39	00
sum total	105	40

Paid Elder *Wright* for transcribing last year's Minutes &c	$	10 00
Paid for printing the same		30 50
		40 50
Balance in hand		64 90

17. Agreed that Elder Wright prepare these minutes for the press, have six hundred copies printed, and distribute them as usual.
18. Agreed that brother George Cotton in the district of the Bertie Union Meeting, Elder *Martin Ross*, in the Yoppin, Elder *Jeremiah Etheridge*, and brother James G. Hall in the Currituck and Camden, be agents to receive the Minutes from the Editor and distribute them to the churches.
19. Agreed that Elders *Newbern*, *M. Ross*, *Poindexter*, *J. Ross*, *Gillam*, and brethren J. Wheeler, George Outlaw and G. Cotton, be a committee to collect materials for a biography of our beloved brother, *Aaron Spivey*, decd.
20. Agreed to adjourn to the time and place above mentioned, prayer by Elder *M. Ross*.
21. Lords day morning, the Elders appointed to the stage, met a large and well ordered assembly, and Elder *Dupre* preached from Heb. 1st. 1st. & part of the 2nd v. Elder *Hall*, from Prov. 14. 32nd. and Elder Wright from Ecle. 12. 13. The congregation was solemn and attentive, and we hope the labours of the day will be followed with a divine blessing.

CIRCULAR LETTER.

Beloved brethren, under the auspicious smiles of an indulgent providence, we have been favored with another annual interview in an associated capacity, wherein we have heard from most of the Churches in our connection; and notwithstanding that coldness and barrenness are justly complained of in some of the churches, yet the information from others, lays a foundation for gratitude to, and rejoicing in the Lord. The Church at Powell's Point has had an addition of 102 members in the last 12 months, and others have had considerable additions, and as we have been accustomed to address you by way of a circular letter, which has heretofore appeared to be cordially received; we are encouraged this year to address you on the nature, fruits and evidences of christian experience. And we need not state to you that both conversation and writing, have often been rendered vague,

for want of fixing properly the sense of the terms used to express the subject discoursed on. We have reason to fear that some, when talking of christian experience, use the term in so indistinct a manner as to render it scarcely intelligible, while others affix to it such ideas as render it undeserving of the name. To justify this remark, we need only observe, that a person of warm passions and an enthusiastic turn of mind, inclines to fancy himself to be the experienced christian, because he imagines himself to have heard uncommon voices, seen uncommon visions, felt some supernatural impulses, had his animal spirits unusually moved by some pathetic address, or by the manner in which some scripture has occurred to his mind. We doubt not, but many pious men, by the incautious manner in which they have expressed themselves on this head, have given the enemies of religion opportunity to redicule; and have exposed professors of religion to the contemptuous sneer of the profligate. To account for this, we may risk an opinion, that though this subject be familiar and easy to understand; it is more difficult to fix a distinct idea of the subject than is by many imagined. Should our present attempt have a tendency to remove that difficulty, we shall feel fully compensated, and be ready to ascribe the glory to God. Our design is to point out 1st, the nature of Christian experience. 2nd, The means whereby it is improved, and 3rd, some of the advantages resulting from it; that you, seeing its excellency, may be induced to seek a knowledge of it.

But knowing that all human efforts, independent of divine aid will prove ineffectual, we indulge the pleasing hope that you will unite with us in beseeching Almighty God to add his blessing to this, and every other attempt made, for the spread of christian knowledge.

Experience, in its general acceptation, conveys the idea of knowledge obtained by practice, and may be various as the kinds of knowledge obtained by experiment. Christian experience is that religious knowledge which is acquired by any exercise, employment, or suffering either of body or mind. Knowledge consisting in a train of tho'ts formed entirely by the efforts of reason, is called speculation: So far as this is confirmed by experiment or practical proof, it is experience. The design of religion is not only to furnish the understandings of men with a regular system of truth, but also to effect the heart, and to quiet the mind; hence, the objects which it exhibits cannot fail to be grand and important. The great author of our existence has revealed to us, so much of his works of creation, of providence, and grace, together with the original, present, and future state of man, that nothing but the most wilful inattention can prevent us from discovering the necessity, the nature, the author, the means. and the end of salvation.

The sovereign disposer of all things, not only exhibits before men

a vast variety of wonderful and affecting objects; but by the divine spirit opens for them an effectual way of access to the hearts of his people; so that they sensibly feel their influence, and are thereby truly and deeply affected: hence they become the subjects of repentance, love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, and whatsoever tends to distinguish and ornament the Christian on earth, or to prepare him for the enjoyment of heaven.—Quickened by the holy spirit, men are turned from the distructive track of sin and death, and dependently, yet firmly and resolutely, set their faces Zionward.

The indignant frowns, the contemptuous sneers and the facinating charms and smiles of the world, combined with the allurements and buffetings of sin and satan, are finally incapable to divert their heaven-directed feet from the paths of virtue. The christian, fixed and steady in his purpose, meets with a variety of things which give to hope and fear an alternate dominion over him—God, for wise purposes, sometimes hides his smiles in his pavilion of darkness, so that the christian's providential day may well be said to be sometimes clear, then cloudy: Now he possesses moments of joy, and now months of vanity; at one time his countenance is brightened by hope, at another dejected by fear. In all this variety of enjoyment, suffering and exercise of body and of mind, the judicious christian collects a stock of useful and important knowledge; and this is that which we call christian experience.

In speculation, a man discerns, but in experience he feels the truth. In speculation he becomes acquainted with the word of righteousness, but in experience he feels its power. He sees with his eyes, and his hands handle the word of life. In speculation he presumes, but in experience he tastes that the Lord is gracious. If our ideas of experience be intelligible and correct, you may at once discover a propriety in attending to the means whereby so invaluable a treasure may be obtained and improved. For as the philosopher, the politician and the soldier, begin to acquire experience, when they begin to practice the duties pertaining to their respective professions, so the christian may expect to acquire experience, when he shall engage with alacrity of soul in the practice of every good word and work—And though your zeal should make you the subject of persecution or tribulation, fear not, for tribulation worketh patience, patience experience, experience hope, &c. Would you be experienced christians? then be active and attentive. Experience is the legitimate fruit of deep thought and patient observation. The experienced soldier has marked the road in which he has been led to defeat or victory, with such precision, that he can hardly be mistaken afterwards. It

follows of course that the oldest soldier is not always the most experienced. And by a similar train of reasoning it would plainly appear that the oldest christian is not always the most experienced.—We would therefore recommend our brethren, (in order to promote christian experience) to observe carefully every thing that passes in the mind, viz. thoughts, desires, conflicts, elevations, depressions, hopes, fears, and every other affection and propensity of the mind; but we should not mark what passes in the mind like an unconcerned spectator; but rather like an active magistrate, we should carefully enquire into the reason of every thing we discover there.

Are we elevated or depressed, let us be careful to know the reason, and if we can assign no reason, such enquiry may lead us to correct our levity or to dissipate our melancholy. In a dreary moment, we may be led to adapt the language of the Psalmist, and say "*Why art thou cast down O my soul! and why art thou disquieted within me? Hope thou in God, for I shall yet praise him for the help of his countenance.*" To know the origin of the various affections of the mind, and to carefully mark the dangers to which we are incident thereby, is truly desirable, because we thereby are enabled to form a proper idea of our character, and so become acquainted with what ought to be the pursuit of all, viz. a knowledge of ourselves.

Would you become rich in experience? then carefully mark the working of your hearts under every situation in which providence may place you. A change in circumstances, occupation, course of reading, company, or treatment from men, has no little influence on the mind, and seldom fail to furnish us with a deep insight into our hearts, if duly attended to. This world is full of changes, some pleasing, and others afflictive, but all highly useful to the observing christian; for while he is noticing their influence on his mind, he is adding to his stock of christian experience. Considerable advantage may be derived by comparing our own case, with the case of others, & particularly with the cases recorded in the word of God—by so doing, you may be corrected or confirmed, and your talent for observation improved.—Your experimental acquisitions must be retained in memory, for whatever knowledge you may acquire, if you are not careful to retain it in memory, you will, after all, be ignorant, and as a man beholding his natnral face in a glass, and going away forgetteth what manner of man he was.

Would you become experienced christians? then remember all the way in which the Lord your God hath led you on through the wilderness of this world, to humble and to prove you: faithfully record his mercies, remember him from the land of Jordon, and of the Her-

monites from the hill Mizar, places where God has blessed and comforted you.

To aid your recollection, frequently count over your intellectual treasure, and thereby you will render it familiar, and fix it in your memories.

Guard with prudence against enthusiasm and pride, while you call around you such as you have reason to hope fear the Lord, and tell them what great things he has done for you. And as the man who would become rich in temporal things, does not collect his gold and wrap it up in a napkin, but puts it out to usury, whereby his wealth is increased: so in a spiritual point of view, you should not suffer your christian knowledge or experience to lie dormant, but employ it in correcting yourselves, and in communicating of wholesome advice and information to others.

By what you know of the past, you will anticipate the future, and so be the better prepared to do and to suffer the will of your heavenly father. It would appear vain to endeavor to keep in memory the things you have seen, heard, felt, or understood, if your knowledge be not applied to some practical purpose. Therefore use your experience to put you on your guard in an hour of temptation, to guide you in time of difficulty, and to fortify your minds under the pressure of affliction: like David, recollect the time and the place when, and where the Lord blessed you, that you may repose a cheerful confidence in him for the future. Let your attainments be employed for the advantage of others; and in so doing you will find yourselves amply rewarded, receiving your own again with usury. We would now call your attention more particularly to the fruit of your labors in the above mentioned things, for you will not be spending your strength for nought, nor your money for that which is not bread. You thereby improve yourselves in knowledge, and qualify yourselves for self government: you will become acquainted with your frailties, and besetting sins, and be capable to anticipate the difficulties to which you are incident in every situation in life, and consequently be able to meet with safety the difficulties to which inexperienced minds are too often subject, and to make suitable resistance against them. You will think more deliberately, and act more cautiously, consequently, trifles will not be able to move you from your steadfastness—you will bear adversity with patience, and prosperity with humility. Experience will teach the true value of religion, thereby you will not only see its glory, but feel its attractive influence.—It will shew that the religion of Christ is no engine of state, and that the gospel is no cunningly devised fable, but a system of divine truth which is able to make you wise unto salvation: yea, a merciful dispensation of God by which your eyes have been o-

pened, your errors corrected, your graces formed and strengthened, your fears and doubts alleviated, and your comforts greatly enlarged. This will increase your affection to it, and render you more and more desirous to live continually under its influence. Experience will qualify you for singular usefulness in the church of God - it will teach you how to comfort the disponding, check the presuming, and moderate the rashness of the inconsiderate - it will teach you to sympathise with the afflicted, to quiet the doubting, and to soften and appease the spirits of the resentful—your words will be forcible, because they will be right, and good because they will be spoken in due season. Experience will afford you an unequivocal proof of your interest in the blessed redeemer. Your faith and love tried in such a variety of ways, and for such a length of time, will no longer remain doubtful. Your relationship to Christ will become incontestably verified, and your hopes and joys abundant. Experience teaches you to know and to govern yourselves, to discern and taste the sweets of real religion, to become useful to your brethren, and to ascertain your interest in the blessings of redemption. And we most earnestly pray that the force of these few hints and observations may be discerned and so sensibly felt, as to make you solicitous to add to your experimental treasure, that being filled with the knowledge of your masters will in all wisdom and spiritual understanding, you may walk worthy of the profession you have made, unto all well pleasing; being fruitful in every good work, and increasing in the knowledge of god, strengthened with all might according to his glorious power, unto all patience and long suffering with joyfulness.

And now to conclude, we beseech you brethren pray for us, while we beseech Almighty God to bless you, and to bless this and every other of our feeble efforts to the comfort and edification of the churches, through Jesus Christ, to whom be all honor and glory ascribed, both now and forever. Amen.

GEORGE OUTLAW, *Moderator.*
JAMES WRIGHT, *Clerk.*

FINIS.

1825.

MINUTES

OF THE NORTH-CAROLINA

Chowan Baptist Association,

Held at Cowenjock Meeting-house,

CURRITUCK COUNTY.

Friday, May 14, 1824.

1. At 11 o'clock, a large congregation assembled at the Meeting-house, when according to appointment Elder John Harrell delivered the Introductory Sermon from Zech. 13, 1. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for in and uncleanness."

2. The Association convened, and after prayer by Bro. William H. Jordan, proceeded to business. Bro. George Outlaw was then chosen Moderator, and Bro. Jno. Peellee, Assistant Clerk.

3. Brethren of the ministry, from sister Associations, were invited to sit us; when Elders David M. Woodson, Smith Shearwood, Sam'l Brown, Francis Ackiss, and Reuben Dozier took seats with us.

4. Letters from 24 churches were received and read, and the state of the Churches, with the names of the Delegates, are as follows:

Ch'ches.	DELEGATES.	Baptized.	Rec.by let'r.	Dis.by let'r.	Restored.	Excluded.	Deceased.	Total in fel'p.	Funds.
									$
Ahoskey,	*F. Morris,* Malachi Morris, and Lewis Brown,* - -	1				1	1	33	1
Bertie,	—— *R. Poindexter* and G. Cotton,	8		2		1	1	74	1
Ballard's Bridge,	*M. Welsh,* T. BROWNRIGG, and M. White, - -	1	1			5	7	118	3
Bethel,	*Martin Ross,* E. Wood,* and E. B. Skinner,* - - -		2	2			1	44	2½
Cashie,	*R. Lawrence,* G. Outlaw, and W. H. JORDAN, - -	47	1			2	12	192	2
Cowenjock	James G. Hall, Isaac Backster, and S. Pherabee, - - -	30	5	5			2	138	2
Connaritsy	- - - - -	1					1	51	2
Edenton,	—— Jno. Blount, Edmund Hoskins, and J. H. Hartmus, - -	19	1	1	2		7	178	2
Eliz. City,	W. Scott, S. Stafford, and S. Davis,	18	4	1	1		6	89	2
Meherrin,	—— S. Parker and J. Carter,	3	1			2	8	144	2
Middle Swamp,	*J. Harrell,* D. Reddick, and E. Matthews, - -	1				1	5	52	1½
Outlaw's	—— David Pruden, W. Spivey, and								
Chapel,	E. Hoggard,* - - -			1			1	44	1
Powel's Point,	C. Forbes, J. Whitsam, and H. H. Gregory, - -	39	1	54		6	5	188	1½
Potecasey,	*James Wright* and John Peellee,	11		1			1	75	2
Ross' M. H.	*James Ross* and Henry White,	7					2	60	1
Ramoth-	—— MALACHI W. JONES, and								
Gilead,	MILES JONES, - -	14	1				1	39	1
Roanoke	—— J. W. Etheridge, Adam Ethe-								
Island,	ridge, and John Daniel, -								
Salem,	—— W. Willson, T. Markum, and T. JORDAN, - -	26			1	7		67	2
Shiloh,	—— R. Berry, S. Walkup, and John H. Wright, -	73		3	7	2	6	189	3
Sawyer's	R. Jervis, W. Forbes, and John								
Creek,	Lamb,	30	4	5			4	103	2
Smith's Ch.	—— Hardy Cobb & W. H. Hardie,*	11	1	2	1		1	101	2
Wiccacon,	*William J. Newborn,* S. White, and John Downing,* -	11	2				4	200	2
Yoppim,	*Job Pettijohn,* J. C. Bemberry, and S. Weldin,*							42	1½
No. Banks, new ch'h,	M. Toler, John Crank and A. Tillot.							54	1½
		351	25	77	12	27	82	2236	40

N. B. Ordained Ministers have their names in *italics;* unordained in Capitals; names marked thus * were absent; dashes —— denote no pastors.

5. The church at No. Banks petitioned by letter and delegates for admission into the Association, and the Association being satisfied that it was orthodox and orderly it was received.

6. The Circular Letter being called for, and none having been prepared, Elders Martin Ross, William J. Newborn, David M. Woodson. R. Poindexter, and Bro. G. Outlaw were appointed a Committee to prepare and present to the Association something for that purpose.

7. Brethren William H. Jordan and William Willson were appointed a Committee of Finance.

8. Elders Cornelius, Poindexter, and Bro. Jordan were appointed to preach on Sunday; and Elders Newborn, Woodson, Shearwood on to-morrow.

9. The following brethren were appointed to write letters of correspondence: viz. Bro. William Willson to Va. Portsmouth Association; Bro. William H. Jordan to Kehukee Association; and Elder Harrell to Neuse Association.

10. *Resolved*, That our next Association be held at Sandy-Run Meeting-house, in Bertie county, on Friday before the third Lord's Day in May next; and that Elder Jeremiah Etheridge preach the Introductory Sermon; and in case of failure, Elder Doxy.

11. *Resolved*, That a Committee of three be appointed to prepare biographical sketches of Elders Aaron Spivey and Moses Gillam, to be published in these Minutes. Whereupon were appointed Elders Martin Ross, Richard Poindexter, and William J. Newborn.

12. Agreed that Bro. William H. Jordan write the Circular for our next Association.

13. Upon motion it was agreed that the Association adjourn till Saturday morning, 9 o'clock. The Association adjourned with prayer by Elder Woodson.

Saturday morning, 15th.

The Association met according to adjournment, and after prayer by Elder Welsh proceeded to business.

14. Elder James Wright offered to the Association his resignation as Clerk, which was accepted; and Bro. William H. Jordan was appointed to succeed him.

15. Writers of letters were called upon to report: Bro. Willson presented a letter for the Va. Portsmouth Association, which was read and received; and Elders Newborn, Poindexter, Morris, and Wright, and Brethren Jordan, Jones, Blount, and Brownrigg were appointed to Delegate the Association, and bear the letter. Bro. William H. Jordan presented a letter for the Kehukee Association, which was read and received; and Elders

Newborn, Lawrence, Morris, and Bro. William H. Jordan were appointed delegates.

16. *Resolved*, That 25 copies of the Minutes of our Association be sent to each of the sister Associations.

17. *Resolved*, that the Association recognize as brethren of the ministry, all those present who have either been ordained to the ministry, or licensed to preach since our last Association; whereupon were recognized Brethren Tho's Brownrigg and John Jordan, as licentiates at Ballard's Bridge: Brethren William H. Jordan and Jos. Jordan at Cashie: Brethren Samuel Tatum and William Doxy as evangelists at Cowenjock: Brethren Miles Jones and Malachi Jones, licentiates at Ramoth-Gilead: Bro. Benoni Trueblood ordained as an evangelist at Sawyer's Creek: Bro. Wm. H. Hardy ordained as an evangelist at Smith's Church.

18. The Committee appointed to prepare a substitute for the Circular, presented to the Association as their recommendation a selection from Dr. Rippon's Annual Register, which was read and received.

19. The Committee of Finance was called upon to report, and reported as follows:

Balance due the Association last year, - -		$64 90
Present year's contributions, - - -		40 00
	Total,	$104 90
Credit,		
Paid Elder James Wright for preparing and attending the printing of the Minutes, - -		$15 00
Paid Edward Pescud for printing the Minutes, -		24 00
Allowed Elder Wright by Asso. for keeping Asso. book,		3 00
		42 00
Balance now in the Treasury, - -		$62 90

20. *Resolved*, That this Association present Bro. James Wright their thanks for his services as Clerk.

21. *Resolved*, That Bro. Wm. H. Jordan prepare the Minutes for the press, and have six hundred copies printed and distributed "as usual."

22. *Resolved*, That the 4th day of July be observed throughout the Churches of the Association, as a day of fasting, prayer and thanksgiving to Almighty God, for the GREAT BLESSING of National Independence, as well as for all other mercies.

23. Elder James Wright was appointed to preach on Sunday, in case of the absence of Elder Cornelius.

24. On motion it was agreed that the Association adjourn till the next Association, to be held at Sandy-Run, on Friday before the third Lord's Day in May next.

Before adjournment elder Martin Ross addressed the Association on the subject of Church discipline; but more particularly on the admission of members in the church, and the ordination of Ministers. He urged a caution against too much haste; exhibiting the evil which might be (as it has been) the consequence, of too hastily "laying hands on any man." A zeal for the cause of Christ, and the solicitude of old age, conscious that it can but a little longer bestow its advices and instructions upon the objects of its affections, pervaded his remarks. His words ceased with a flood of tears. The Association then sang a hymn and adjourned. We had a refreshing season: may we remember it with gratitude to God.

The Brethren appointed to the stage this day met a large congregation. Elder Woodson introduced preaching, and was followed by Elders Shearwood and Newborn.

Sunday.

The Prethren appointed to preach on this day, met at the stage a vast congregation, supposed by some to be 5000. Bro. Wm. H. Jordan introduced preaching from Ezekiel 33, 11. "Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways, for why will ye die, O house of Israel." Elder Wright followed from 1 Tim. 3, 16. "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up to glory." Elder Poindexter concluded from 1 Tim. 1, 11. "According to the glorious Gospel of the blessed God, which was committed to my trust." The congregation observed a remarkable decorum, and we hope that the exertions of the day will be followed with a blessing from *God*.

BIOGRAPHICAL SKETCHES.

Elder MOSES GILLAM, the subject of this sketch, was a native of Virginia, but came to North-Carolina when he was a youth. He was considerably advanced in years before he was concerned about religion; and it was about his 40th year when he obtained a hope of salvation through Christ.

For some time after he became concerned about religion, he professed the Armenian doctrine. Like the apostle, he was alive without the law once, but when the commandment came sin revived and he died to all his expectations of being saved by the deeds of the law. His convictions for sin, and distress from a sense of his condemned state, were very severe, until God in his *grace* was pleased to deliver him from the burden of sin, and enable him to rejoice in the Lord Jesus Christ. Throughout his

life he seemed to take peculiar pleasure in relating his experience of grace, as well in his preaching, as in private conversation. Soon after his conversion and baptism he was engaged in the ministry, and was ordained Pastor of the church at Outlaw's Chapel, in Bertie county.

Elder Gillam was a man of indefatigable industry, by which, together with frugality, he acquired a considerable affluence. His honest industry, and the integrity of his life, recommended him to the esteem of the worthy. As a minister he was a plain, zealous, experimental preacher; and in many cases his labors appear to have been blessed. Even through the decays of an afflicted old age, shone a zeal for the cause of the Redeemer. He was a man of warm feelings, sincere in his professions, and faithful in his attachments. He was candid and ingenuous in all his conduct. He was benevolent to the poor, who often experienced his charity. His summary is—he was an industrious, frugal man; a sincere and faithful friend; a valuable citizen and a pious Christian. He was most esteemed by those to whom he was best known. After an old age, distressed and wasted away with affliction, he died on the 28th of Nov. 1823, in the 65th of his age.

His dust is now mouldering to its mother dust, and his spirit (we doubt not) is praising God in heaven with the blessed.

Elder AARON SPIVEY, the subject of this memoir, was born in the year 1763, of respectable parents, who came from Virginia and settled in Bertie county, North-Carolina. He was bereaved of his father at an early age. In a memoir of his life, written by himself, he states that his "parents were very solicitous of his early morals;" (a statement which seems to be dictated by gratitute and reverence for their memory.) He was the subject of religious impressions at a very early age; but, from associating with evil company and habits of carelessness, he would often become apparently unconcerned. After a succession of sinning and sorrowing, of indulging in evil practices, and of remorse and conviction for sin, he obtained a hope in Christ in July, 1787. He now experienced the happiness of the love of God in the soul; and in his memoir, he gives an interesting account of the transports of joy he experienced in being reconciled, by the blood of Christ, to that God against whom he had sinned. On the 13th of Sept. 1789, he was baptized by Elder Martin Ross, and became a member of the church, at Skewarkey, in Martin county; but shortly after joined the church at Cashie, in Bertie.

In his call to the ministry he suffered sore conflict of mind; believing on the one hand it was a duty God had laid upon him to preach his gospel; and on the other, distressed with sore temptations. He had a distressing impediment in his speech, and

was an illiterate man. He looked unto the God of wisdom for wisdom. After much prayer and reading the word of God, these words of the prophet Amos gave him much uneasiness: "Woe unto them that are at ease in Zion, and that trust in the mountains of Samaria:" besides other texts of similar import. But that God, whose will no man can resist, decided the case. It was plainly shown him that it was his duty to preach the Gospel, which was followed with a glorious manifestation of the love of God in his soul. In obedience to the divine command, he assumed the solemn responsibility of an ambassador for Christ. This was on June 12th, 1791, at which time he was in his 28th year. In August following, he was licenced by the church to preach, and soon after was called to be their Pastor. From a sense of the greatness of the *charge*, and his humble opinion of his own abilities, he declined it: but from the importunity of the church and his brethren in the ministry, he complied with their request: and, on the 6th of July, 1794, he was ordained Pastor of the church at Cashie.

It is at this period commenced the extensive usefulness of Elder Spivey, which greatly increased until his death. The church was in a low condition when he took charge of it, but soon began to increase, and his labors in it were abundantly blessed. Few Pastors ever retained so unimpaired the confidence of the church: that of *his* increased as he advanced in years. His preaching was very plain, and for the most part powerful. He took care to distribute to every one, "their meat in due season." There was much of Christ in his sermons. Whatever subject he treated upon, his whole aim was to lead men to Christ: a glorious Redeemer was the point of heaven to which all his directions verged. None wished more earnestly the spreading of the Gospel. He would frequently take long journeys to visit destitute churches. He greatly rejoiced in the success of his brethren in the ministry. He was very zealous in the cause of missions, and when speaking would often descant with great zeal and pleasure on missions to the *heathen*. He was among the foremost, among us, in establishing Missionary Societies, and he was a warm supporter of the missionary cause till his death. He was not only useful *at home*, but in various parts of the country there were seals added to his ministry.

His success was in a great measure hid from himself; for while his divine master often blessed the *word of his mouth*, this pious servant of God often cried out, "I have labored in vain; I have spent my strength for nought." The powers of his mind were of no common cast: his comprehension was unusually strong, and he possessed a great talent for observation. He possessed an extensive knowledge of himself, of *mankind*, of God and divine things.

In respect of his religious and moral conduct, he was truly the Christian. The principles which he embraced in the religion of the Gospel, displayed their practical excellence in all his character. In the character of husband, father, and master, he was very exemplary. He was a constant and faithful friend. By his wise and systematic economy, in time and business, which directed him in all his concerns, he maintained, in all his civil, religious, and domestic connexions, the utmost harmony, peace, and union. No man felt an unkindness more or resented it less: still he knew how to administer a seasonable reproof. He was very averse to all contention, and was a constant peace-maker. He well knew the import of the words, "bear, forbear, forgive." He was very useful in associations, in composing all differences. On such occasions his whole soul seemed engaged in preserving union among his brethren. Old age seemed to increase his zeal for the kingdom of Christ. He visited distant Associations in and out of the state, while he was punctual in his duties to his church. There was a great uniformity in his life, and the history of a year, would be nearly an epitome of the whole.

He had acquired a very strict discipline over his mind, which he manifested in his continual conduct. He knew when to speak or be silent. Averse to all reproach, if he could say no good of characters, he would say no evil.

His manner of preaching was perfectly simple. He always seemed desirous of impressing his fellow-beings with the great subject of his ministry; being more solicitous about the matter than the manner of it. He was not afraid to warn men of their danger; to charge impenitent sinners with self-destruction; or to insist upon all the precepts of the Gospel as of universal obligation; and to invite sinners to a Saviour.

Though so eminent a character, Elder Spivey, from a sense of his own unworthiness, and the frailties of a wicked nature, in the humility of the man of grace, would often cry out, "Oh! my leanness! my leanness!"

In his life was a practical demonstration of the excellence of religion. He was a man of warm passions: religion subdued them. He was a man of zeal: religion directed it to the glory of God as its object. In him religion exhibited its glory: inspiring in affliction Hope, in reproach Patience, in adversity Resignation. Religion showed him a brother in the face of every fellow-being. Religion, in his ardent benevolence, (forsaking home and worldly concerns,) displayed that charity, to which no sacrifice is so great as the welfare of a brother. It was this which inspired him with a love for that *unity* which should concentrate the hearts of the world. It was this which taught him to walk in

meekness and humility, before God and man. With him no duty was too great, none too small; but in all things his great object was, holiness before God. He well exemplified the Apostle's character, "Diligent in business, fervent in spirit, serving the Lord." At one time his ambition was to excel in sin; but after his conversion he gloried in nothing but the cross of Christ, devoting his whole life to the ministry of reconciliation, warning men to flee from the wrath to come. He could say with the Apostle, "What things were gain to me, these I counted loss for Christ, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." For thirty years did he not cease to warn and exhort his fellow creatures. His task is done.

He preached his last sermon at the Neuse Association, from 1 Cor. 5. 20. "Now then we are ambassadors for Christ, as though God did beseech you by us we pray you in Christ's stead be ye reconciled to God." This Association was about sixty miles from his residence. He however got home the next day. He complained of some sickness on the evening of his arrival, on the next evening grew worse; and on the fourteenth day afterwards, in the 59th year of his age, he fell asleep in the arms of Jesus. On the first approach of his illness he said his work was done. His whole soul seemed to be fixed on his church, of which he had been so many years pastor. He in his last moments expressed every confidence in his blessed Saviour. In his death he displayed the triumphs of the faith. His death was a subject of universal regret. Elder Martin Ross (between whom and Elder Spivey there had been a long and intimate friendship) preached his funeral sermon, from 2 Tim. 4. 7 and 8. "I have fought the good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day: and not to me only, but unto all them also, that love his appearing." Contemplating his death and his life, who does not say, "Let me die the death of the righteous, and let my last end be like his."

CIRCULAR LETTER.

Dear brethren: We have once more to acknowledge, (we hope with grateful hearts,) the goodness of a gracious God in favoring us with another Association. The unanimity and brotherly love which prevailed was refreshing to us, and we hope will long be remembered. We all seemed brothers in deed as well as in word. We had a happy Association, and we hope that the Lord will bless it to much good.

The subject upon which we propose to address you is an important one, *both* from the precious nature of it to the Christian, and the opposition of infidels: *The divinity of our Lord Jesus Christ.* It were much to be wished that in reasoning about the blessed God, as well as in acts of devotion directed immediately to him, our minds were deeply impressed with a sense of his infinite grandeur and peerless excellence. Immense is the distance between him and us: yea rather between him and the brightest, the tallest seraph that ventures to bow at his feet. 'Tis wise therefore in man, whose faculties are limited, and by sin enfeebled, to answer with modest reverence to the voice "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? His nature, I mean his essence and mode of subsistence, must of necessity be immensely different from that of a finite creature. To reason therefore from the latter to the former, or to conclude that what may be justly charged with absurdity, when affirmed of a finite creature, must be alike absurd and contradictory, when applied to a being who is infinite, and whose mode of subsistence the human intellect cannot possibly comprehend—no, nor that of Gabriel himself—is wrong. Indeed it is a kind of reasoning that is not only inconclusive, but also chargeable with temerity and indecency. The fact, therefore, which God directly and plainly affirms of himself, reason and piety oblige us to admit, though we cannot explain the *modus of that fact.*

Now the blessed God informs us, that Jesus Christ is his own Son;—that he is the brightness of his glory, and the express image of his person;—that he is God, the true God, and eternal life;—that he is God over all blessed forever;—that he was before Abraham, before the world began, in the beginning from eternity;—that he is Almighty;—that when he was on earth he was in heaven;—that he is omniscient;—and that he is the same yesterday, to-day, and forever;—that he made all things, and without him was not any thing made that was made;—and by him were all things created that are in heaven, and in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers;—that all things were created by him, and for him;—that he is before all things and by him all things consist;—that he is the true light which lighteth every man that cometh into the world;—that he is the Saviour of the world, the resurrection and the life, and the final Judge of mankind;—that all the host of heaven are required to worship him;—and that all men are commanded to honor the Son, even as they honor the Father.

Now, if Jesus Christ (of whom it is likewise true that he was made flesh, and dwelt among us, and that as the children were

partakers of flesh and blood, he also *himself* took part of the same;) if Jesus Christ is, after all, no more than a man, and had no existence before he appeared on earth, how can the language just taken from the Bible, be made to consist with common sense? And by what rules of interpretation are we to be guided in our common discourses with each other? If invention and ingenuity are to be put to the rack to make the passages just quoted any way bend to the new and strange creed; and if, after days and nights having been spent to distort their natural meaning, we are to be boastingly told that superior wisdom, aided by a ray from heaven, has made the discovery, how can it be said that the Bible is a plain book, and that the way-faring man, tho' a fool, is in no danger of mistaking its sacred import? If Christ be a man, and knowing himself to be such, yet used this strong language, how can he be justified from the charge of blasphemy, and consequently of imposture? We ask all who will not allow us to take the positions cited, in their plain, natural, obvious sense, how they can resist the charge of infidels, who tell them Christ and his Apostles evidently temporised, and, with a craft usual among designing men, adapted themselves to the prejudices of the multitude; how can they vindicate the Bible from the imputations thus cast upon it, of want of precision, simplicity and sincerity? How, having admitted such a vague, uncertain interpretation, they can secure any one doctrine or precept of the Bible from the management of those who have an end to answer by corrupting it? And how Christ and his Apostles, if they were honest men, and possessed common sense, could suppose, (amidst all their declamations against idolatry,) that the accounts they had given of Christ would not naturally and unavoidably precipitate men into the grossest idolatry—the worshipping a mere man—the worshipping a mere creature?

Till these plain questions are satisfactorily answered, we think ourselves obliged to submit to the plain unequivocal testimony of God; firmly believing that there is, there can be no absurdity in what God has thus positively declared of his own infinite essence, and the mode of his existence; to the investigation of which the faculties of man must necessarily be incompetent; but of which we are assured relying upon the firm testimony of God's *Holy Word*. Satisfied too, at the same time, that there were purposes the most important of a moral, religious, and practical nature to be answered by these, and an immense number besides of direct and collateral attestations in the Bible to the true and proper divinity of our *Lord Jesus Christ*.

In the prosecution of this subject we will institute a query, the answer to which, (while it will confirm the preceding remarks,) will explain how Christ, being God, is yet mediator between

God and man: exhibiting in his person Divinity and Humanity: and showing that while in his divinity he is the object of worship, in his humanity he is mediator. The following is the query:

"Jesus Christ, as mediator, is the only mediator between God and man: as God—is he not the object of distinct worship? And if so, who is the mediator then?" To which we subjoin the following answers:

1. There is but one God.

2. God only is to be worshipped.

3. The grand or formal reason of worship is, infinite excellence. This cannot be found in more beings than one.

4. But God exists in a threefold personality.

5. Father, Son, and Spirit claim our worship; therefore they are the true God.

6. Father, Son, and Spirit, may receive distinct worship.

7. Yet the terms Father, Son, and Spirit are merely personal distinctions.

8. But the personal distinctions do not constitute the formal reason of worship. We do not worship the Father because he is the Father, nor the Son because he is the Son, nor the Spirit because he is the Spirit; but we worship Father, Son, and Spirit, because Father, Son, and Spirit are God.

9. Yet the Father is most frequently addressed in the Scriptures through the Son, by the Spirit.

10. Jesus Christ is the only mediator between God and man.

11. But this is not the only character he sustains. He is represented as God and man, and mediator too. He may be worshipped in his supreme character, but not as man, or mediator. The President of the United States, as a *citizen only*, is inferior in point of dignity to his predecessors as *Presidents;* but in the character of President is equal to them.

12. The answer to the query must depend on the distinctions of the various characters of Christ. The same difficulty occurs, in some scriptures, where Christ, in his supreme character, performs the work of God, and dispenses those blessings which are generally described as coming from God, through the mediation of Christ. As, for instance, "Who can forgive sin but God only." Mark 2. 7. Isaiah 43. 25. Yet Christ forgave the Colossians. "Even as Christ forgave you, so also do ye." Col. 3. 13. Stephen prays to Christ, "Lord, lay not this sin to their charge." Acts 7. 60. Who was the mediator then? Jesus Christ. So God gives his Holy Spirit, through the mediation of Christ, doubtless. Yet (Christ) shall baptize you with the Holy Ghost and with fire." Matt. 3. 2. "He (Christ) hath shed forth this which ye now see and hear." Acts 2. 33. "Christ breathed on the disciples, and said, Receive ye the Holy

Ghost." John 20. 22. Who was the mediator then? Most certainly Jesus Christ.

Another answer to this query is to the following effect:

The nature that *successfully mediates* between earth and heaven, between sinners and their offended sovereign, must both be capable of suffering and actually suffer, for without suffering our Redeemer cannot avert from us the consequences of disobedience. "Without shedding of blood there is no remission of sins. Accordingly our Redeemer did suffer and even die in our stead. But it is evident his *divine* nature was incapable of suffering and death. His suffering and death then, (which characterise him as mediator) must refer merely to his human nature; but *human nature, it must be remembered,* in personal union with the God-head. This accordingly is the invariable language of the scriptures. He is called "a man of sorrows." "He made his soul (still referring to his human nature) an offering for his sin." Hear the Apostle—"There is one mediator between God and man, the man Christ Jesus." When therefore we worship our saviour we worship his divine nature: we pray the *Eternal Word*, and plead the sufferings and death which *as man* he has graciously endured. And sure, there is no more impropriety in praying the saviour for his own merit's sake, than praying the Father (which all allow to be right) for his own mercies sake. Should we be asked how his human nature, (if his sacrifice refer to it only) could be an adequate sacrifice? We answer we cannot tell. On this head Revelation informs us nothing. There we learn only the fact not the manner of the fact; and we should not be wise above what is written. *This* however we *do know*, that the human nature of Christ, unlike our ordinary nature, was "peculiarly prepared" by God—was holy—harmless—unspotted with sin. Its unspotted innocence *then*, together with its personal union with the divine nature, conferred upon it unspeakable value, and might make the *awful* mediatory sufferings and death which it endured, a consideration sufficient with the *Father*, for pardoning, in perfect consistency with the order and ends of his government every penitent soul, and delivering them from all the penal consequences of *transgression*—glory to God—that peace is thus proclaimed on earth, and good will to the children *of men.*

As this is a very *interesting question*, *"whether Jesus Christ the mediator is to be worshipped* we shall introduce the opinions of Dr. Gill and Dr. Owen: and first of Dr. Gill. Being mediator, Redeemer and Saviour, it naturally leads men to put their trust and confidence in him; and even to worship, and adore him, which would be idolatry were he not God. For though he that is mediator is to be worshipped by angels and

men, yet not as *mediator*, but as God: for it is his deity that is the foundation of worship, and renders him the proper object of it. God will "not give his glory to another," Isa. 42—8, not even the glory of being mediator to any other but a *divine person*; for of Christ in his mediatorial capactiy are the words spoken. It is necessary that the mediator should be God, that he might be the proper object of trust and worship. Nor is it any objection to Christ's being mediator, that then, as to his divine nature he must be mediator to himself, or reconcile men to himself: for Christ in his *office* may be distinguished from himself as a divine *person*. For if the Father may be said to reconcile men to himself by his Son, as in 2 Cor. 5. 18. 19. Col. 1. 20. why may not the Son be said to reconcile men to himself as God, by his sufferings and death as man.

Dr. Owen thus writes on the same subject. The person of Christ is the object of divine honor and worship. The formal object and reason thereof is the divine nature, and its essential infinite excellence. But his infinite condescension in the assumption of our nature, did no way divest him of his divine *excellence*:—whereupon his being clothed with our nature derogates nothing from the true reason of divine worship due unto him, but adds an effectual motive to it. 'Tis his divine nature, and not his discharge of the office of mediator, that is the formal reason and object of divine worship: and to do this on any other account, than of the divine nature, is in itself a contradiction, and in them that do it idolatry. Had the Son of God never been incarnate, he would have been the object of all divine worship: and could there have been a mediator between God and man, who was not God also, he could not have been the object of any divine worship or invocation, whereupon Christ the mediator, God and *man* in one *person*, is in all things to be honored as we honor the Father; but it is, as he is God equal with the Father—and not as he is mediator, in which respect he is inferior to him. With respect to his divine person we ask immediately of himself in our supplications; as he is mediator we ask of the Father in his name.

ERRATA.—First page, sixth line from the bottom, read "invited to sit *with* us."

In page 8, seventh line from the bottom, for "in affection Hope," read "in *affliction* Hope."

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Sandy-Run

MINUTES

OF THE NORTH-CAROLINA

Chowan Baptist Association,

Held at Sandy-Run Meeting-house,

BERTIE COUNTY.

Friday, May 13, 1825.

According to appointment Elder Jeremiah Etheridge preached the Introductory Sermon, from John 8. 56. "Your father Abraham rejoiced to see my day; and he saw it and was glad."

The Association convened, and after singing and prayer by Elder James Wright, proceeded to business. Bro. George Outlaw was then chosen Moderator, and Bro. Simon Turner, Assistant Clerk.

Brethren of the ministry, from sister Associations, were invited to seats with us.

Letters from 25 Churches were received and read, and the state of the Churches, with the names of the Delegates, are as follows:

Ch'ches	DELEGATES.	Baptized.	Rec. by let'r	Restored.	Dis. by let'r	Excluded.	Deceased.	Tot. in fel'p	Funds. $
Ahoskey,	HILLARY MORRIS, Malachi Morris and Jos. Holloman,	16	1				2	48	1½
Ballard's Bridge,	MILES WELSH, **Thos. Brownrigg*, and William White,	6	1				6	119	2
Bethel,	MARTIN ROSS, Edm. B. Skinner, and Wm. Clarey, -	2			1		3	43	2
Capehart's M. H.	—— Wm. Worley, Arch. Morris, and James McGlaughn,							97	2
Cashie,	REUBEN LAWRENCE, *Wm. H. Jordan*, and Geo. Outlaw,	283		2	71	2	6	405	3
Cowenjock	MALACHI CORBALL, Samuel Ferebee, and Isaac Baxter,	35	2		1	1	4	154	2
Conaritsy	STEPHEN BAZEMORE, Harvey White, and Parker Harmon,	63		1			3	114	2
Edenton,	THO. MEREDITH, John Blount, and Jas. H. Hartmus, -	5	4		4	4	8	169	2
Eliz. City,	JEREM'H ETHERIDGE, Abner Williams, and *Stephen Stafford,	1	2		1	2	4	85	2
Meherrin,	—— *Thos. Deans, and I. Carter,	33		1	1		3	174	2
Middle Swamp,	JOHN HARRELL, David Reddick, and *Abraham Raby,	1					1	50	2
Holly Grove,	RICHARD POINDEXTER, Jas. White, and David Pruden,	28	1	1	3	2	3	66	1½
Powel's Point,	*Caleb Forbes, Nathan H. Gregory, and Caleb J. Chaplin,	21		1	1	4	4	124	1½
Potecasey,	JAS. WRIGHT, and John Peell,	54	3				1	132	2½
Ross' M.H.	JAMES ROSS, Aquilla Oxley, and Augustus Bass, -	147	4	4	1		1	213	2
Ramoth-Gilead,	—— *Malachi W. Jones*, and *Mark Spence, - -	18			3		2	56	1
Rounoak I.									
Salem,	—— Wm. Willson, Thos. Jordan, and Aaron Fletcher,	3		2		4		68	2
Sandy Run	—— Simon Turner and Benjamin Hempstead, - -	40	2		2		1	115	2
Shiloh,	—— *John Wright, John Jones, and Enoch Dailey, -	56		13		6	2	250	2
Sawyer's Creek,	William Forbes, Jos. Brown, and *Rich'd Jarvis, - -	21	1			1	3	130	1½
Smith's Church,	—— WM. H. HARDY, *Hardy Cobb*, and Francis Lamoin,	18			4			115	2
Wiccacon,	WM. J. NEWBORN, *Jas. Ward, and *Wm. Etheridge, -	107	4	1	8		6	308	2
Yopphim,	—— Sampson Wilder, -	2			1		4	39	1
No. Banks,	- - -	4			3	2	7	56	1
		964			117	23	134		

*The Association directed that the long-protracted and much lamented illness of Bro. Brownrigg should be noticed as the cause of his absence.

N.B. Ordained ministers have their names in Capitals; unordained in *Italics*; names marked *thus, were absent; dashes —— denote no pastors.

our last-
Since, 964 Baptised, 74 Dec^d, 913 Total in Fellowship

44-51

The church at Capehart's Meeting-house petitioned by letters and delegates for admission into the Association, and the Association being satisfied of its character and condition, it was admitted as a member.

A letter was received from the Virginia Portsmouth Association, with 25 copies of their Minutes. Their delegates were, S. Cornelius, D. M. Woodson, R. Murrill, J. Dardan, and C. Bowers, none of whom were present, except Elder Murrill, who appeared on the succeeding day.

A letter was received from the Kehukee Association, with 25 copies of their Minutes. Elders Bennett and Jos. Biggs were the delegates of this Association.

No letter was received from the Neuse Association, but upon the statement of their delegates who were present, that a letter had been prepared and the Association delegated, it was on motion agreed that their delegates be received.

The Circular Letter being called for, on motion it was agreed that a committee of three with the writer be appointed, to examine it, previous to its being read in the Association: and Elders Martin Ross, Thos. Meredith, and Wm. Biddle were appointed.

On motion, Brethren Wm. Willson, Thos. Jordan, and Henry Cobb, were appointed the committee of finance.

Elders Geo. Patterson, Thos. Meredith, and Wm. Biddle were appointed to preach on Lord's Day, and Elders Wright, Newborn, and Beattie on Saturday.

The following Brethren were appointed to write letters of correspondence:

Bro. Turner,	to the	Virginia Portsmouth Asso.
Elder Meredith,		Kehukee Association.
Elder James Ross,		Neuse Association.

On motion of Elder Martin Ross, it was agreed that the Association appoint a committee, to consider and report upon the most judicious method of encouraging young gifts in the Church from their first exercise until the time of ordination. The Association appointed as a committee for that purpose Elders Martin Ross, Jas. Wright, Thos. Meredith, Wm. Biddle, and R. Poindexter, who were to report on to-morrow.

Agreed to adjourn until to-morrow at 9 o'clock; adjourned with prayer by Elder Reuben Lawrence.

Elder Harrell, by the request of the Association, attended the stage to-day and preached from Heb. 12. 1. "Wherefore seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

Saturday Morning, 14.

The Association convened according to adjournment, and after prayer by Elder Biddle proceeded to business.

Agreed that the next Association be held at Shiloh, on Friday before the third Lord's Day in May, 1826, and that Elder Wright preach the Introductory Sermon, and in case of failure Bro. Jordan.

Writers of letters were called on to report: Elder Meredith presented a letter to the Kehukee Association, which was read and received, and Elders Newborn, Meredith, Ross, and Bro. Jordan were appointed delegates.

Elder James Ross presented a letter for the Neuse Association, which was read and received.

Bro. Turner presented a letter for the Virginia Portsmouth Association, which was read and received.

Resolved, that 25 copies of Minutes be transmitted to each of our corresponding Associations.

The committee upon the subject of advancing young ministers, being called upon reported as follows:

The committee appointed to submit to the Association the most scriptural and prudent process for advancing candidates to the sacred office of the ministry

REPORT,

That upon approaching the subject under consideration, its importance and magnitude become so obvious, as to convince them of their utter inability under existing circumstances, to do full justice either to the cause or to the interests of the churches. The committee would therefore respectfully recommend that the above subject be made the materials of the next Circular of this Body, and that the work be submitted to a suitable committee appointed for that purpose. The committee would also affectionately suggest to the Association the propriety of reminding the churches composing the Body, of the necessity of observing *all possible care* in the mean time in the treatment of their candidates; so that they be not discouraged, or unnecessarily delayed on the one hand, or too hastily advanced on the other. All of which is most respectfully submitted by your committee.

The Report of the committee was received, and Elders Martin Ross, James Ross, Thos. Meredith, Wm. J. Newborn, and James Wright were appointed a committee to write the next Circular according to the Report.

Elder Jos. Biggs, from the Kehukee Association, and Elder Robt. Murrill from the Virginia Portsmouth Association, appeared to-day and were received and invited to seats with us.

The Circular Letter being called for, was read and received.

On motion of Elder Martin Ross, it was agreed that the Clerk be instructed to annex to Bro. Brownrigg's name in the table of delegation, his long protracted and much lamented affliction as the cause of his absence; also, to insert in the Circular Letter, a biographical notice of Elder Job Pettijohn, lately deceased.

On motion, the Association rose for the committee of finance to make their Report.

The Association being in session, the committee reported as follows:

Balance due Association last year, -	$62 90
Present year's contributions, - -	45 00
	107 90
CREDIT.	
Preparing and printing the Minutes, -	22 90
Balance in the treasury, - -	$85 00

Resolved, that Bro. Wm. Jordan prepare the Minutes for the press, and have 1000 copies printed and distributed among the churches.

Resolved, that the Association being somewhat apprehensive, that the churches composing the Body have not been in the habit of regarding the Minutes of the Association, with as much consideration as the case demands; they do therefore respectfully recommend, that the above Minutes be carefully read in the hearing of each church and congregation, and the question be taken whether or not the respective churches will consent to be governed by the advice which the Minutes impart.

Agreed that Thos. Marcom, of the church of Salem, Pasquotank county, be acknowledged by the Association as a licensed minister.

On motion it was agreed that the Association adjourn till the next Association, to be held at Shiloh, on Friday before the third Lord's Day in May next.

The brethren appointed to the stage this day met a large congregation. Elder Wright introduced preaching from Lam. 3. 24. "The Lord is my portion saith my soul; therefore will I hope in him."

Elder Newborn followed from Luke 10. 41, and 42. "And Jesus said unto her, Martha, Martha, thou art careful and troubled about many things; but one thing is needful, and Mary hath chosen that good part, which shall not be taken away from her."

Elder Beattie concluded from Heb. 4. 16. "Let us there-

fore come boldly unto a throne of grace, that we may obtain mercy and find grace to help in time of need.

LORD'S DAY.

Our beloved brother, Elder Luther Rice appeared this morning, and was welcomed among us with much cordiality and gratification.

A large congregation was assembled by the time of preaching. Elder Meredith introduced the solemn services of the day from Heb. 2. 15. "And deliver them who through fear of death are all their life time subject to bondage."

Elder Patterson followed from Deut. 33. 26 and 29. "There is none like unto the God of Jeshuran, who rideth upon the heaven in thy help, and in his excellency on the sky. Happy art thou, oh! Israel! who is like unto thee, oh! people saved by the Lord, the shield of thy help and who is the sword of thy excellency."

Elder Biddle concluded from 1 Peter, 1. 3, 4 and 5. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead; to an inheritance incorruptible, undefiled and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."

Elder Rice closed the exercises of the day with a solemn and affecting address and prayer.

From the *very remarkable* attention of the congregation, and the animation among them we hope a blessing from God.

CIRCULAR LETTER.

Beloved Brethren in Christ:

It is our privilege and duty once more to address you. While we rejoice in our religious anniversary, which affords us an opportunity of Christian union and intercourse, we would remind you of the solemn nature of God's mercies and the obligations they impose. We should regard them, brethren, with anxious solicitude that we may derive a blessing from them; more especially when we consider that the present privilege is one of a year's revolution, and that before another of the kind we may be sleeping in the grave, it should create in us a fervent desire and prayer, that through the blessing of God the privilege we enjoy of personal communion and the intercourse effected by our epistolary address, may conduce to our spiritual comfort and happiness.

Many of our dear brethren since our last Association have resigned the cares and concerns of mortality and gone to eternity: among whom, (according to the order of the Association as you will observe by the Minutes) we introduce to your notice the death of Elder Job Pettijohn. Elder Pettijohn was for a number of years, pastor of the church at Yoppim, near Edenton, in Chowan county. He was a man of moderate abilities, but was excelled by few in his knowledge of church discipline. He died in the course of the last year, between 60 and 70 years of age. He was a pious, gray-headed old saint, who having borne the cross in life, (no doubt) has received the crown of life from his Lord. This interesting detail of mortality, forms an impressive preface to the subject of spiritual-mindedness, upon which we propose to address you. We believe this to be a subject of vital importance to the Christian, and that it should be one of frequent and earnest inculcation.

Spiritual-mindedness is the habitual inclination and disposition of the soul to God and divine things, in which it is exercised with the grace of God, through the influence of the Holy Spirit. This definition implies a peculiar and distinct character of heart, opposite to the "carnal mind which is enmity to God;" and therefore can only belong to such as have experienced and understood the spirituality of Christ's kingdom. Through the power and grace of God he "hath delivered them from darkness and translated them into the kingdom of his dear Son." They have been made free in Christ and introduced "into the glorious light and liberty of the Gospel." Our Lord when he corrected the misconception of Pilate with regard to the title he had assumed, declared "that his kingdom was not of this world." The spirituality of Christ's kingdom is evident, from the consideration of his divinity, as having uncreated glory with the Father, happy in his own divine perfections, the object of the sublime adoration of glory: when we consider that the foundation stone of this kingdom was laid in the blood of this incarnate Son of God. God would not have delivered his Son to the humiliation and death of the cross, but from a spirituality of purpose, in which his wisdom and grace should be glorified: nor would Christ have yielded himself a willing victim for the sins of his people, but from the everlasting love with which he loved them. Hence the purpose of God in Christ was not temporal, but spiritual, and of a nature to bring in requisition the wisdom of God for its accomplishment. The humiliation of Christ also (as he himself declared before Pilate) evidently manifested that his object was not of this world: else he would more have comported with

the fashions and vanities of the world, and the "world would have loved its own." The obscurity and humiliation of his birth, the reproach and persecutions of his ministry, and the contempt of his doctrines so hateful to the carnal mind, were of a nature purely spiritual; and plainly intimate that Christ, as the suffering messenger of mercy and grace, in thus willingly and patiently enduring the malignity of the world, and "as a man of sorrows and acquainted with grief," "going about in divine benevolence doing good;" did not seek the honors of this world by a life so at variance with all human pride and glory. And though his doctrines were so hateful to the human heart, that all the wisdom and power of the world could not have propagated them, yet in contempt of human wisdom he selects for this purpose obscure and illiterate men, that through the foolishness of preaching, those who believe might be saved. These men likely to be derided and contemned by the world as enthusiasts, rebuking human pride, and denouncing the just wrath of God upon an impenitent world; in the midst of threatened vengeance, with no shield but innocence and truth, no hope but in their despised Lord, no object but the glory of God and the salvation of souls, such were the men who were to reform the world: and after Christ had committed his kingdom to this forlorn defence, he himself is crucified as a malefactor. Thus is the Gospel in all its circumstances and appendages foolishness to carnal wisdom. The spirituality of his kingdom appears from the nature of it, being a kingdom of righteousness and peace. It is righteous in its king who is Christ; there is a righteousness provided in it for the justification of the sinner: righteous in its foundation being constructed according to the perfections of God, "who can be just and the justifier of them that believe." It is also righteous in its object; the glory of God in the displays of his grace through Christ to sinners; and in its subjects who are made righteous through Christ, and by sanctification of the Holy Ghost. Christ is also the prince of peace. Through him, we have peace with God, and dwell together in peace. We enjoy peace of conscience through his blood, being delivered from the guilt of sin and the condemnation of the law. The manifest nature and object of Christ's kingdom then—is to deliver his people from sin and its condemnation, being justified by his grace, sanctified by the Holy Spirit, adopted into the family of God, blest with the enjoyment of spiritual comfort and consolation in time, and heirs of eternal glory. These things are not of a temporal or natural, but of a spiritual kind. They have not relation to the carnal mind, but are spiritual and spir-

itually discerned. Hence we learn the *spirituality* of Christ's kingdom, as being the kingdom of God's grace established among fallen man, wherein he has revealed the riches of his grace, in Christ, in saving sinners from wrath, and making them heirs of God through Christ. This view of the subject is designed to exhibit the nature and character of that kingdom to which believers belong, and to shew the accordance of it with spiritual-mindedness in the Christian.

But as this is a spiritual kingdom it must have spiritual subjects, which is not the case with the natural man, whose mind is enmity to God. God, therefore, as he is the author of the kingdom in the person of his Son, must in a special sense be the author of its subjects in the person of his Spirit. It is to this purpose that the Scriptures insist upon that great change necessary to every unregenerate man. Without the grace of God he would perish in his sins; but he is drawn by his loving kindness to the knowledge of a blessed Redeemer. God efficiently by his spirit through the preaching of the Gospel, effects a change in his soul, converting him from the love of sin to the love of God. Being dead he is quickened—being dark and ignorant he is enlightened —and being unholy he is sanctified by God's spirit. Through the influence of the Spirit brooding over the chaos of the soul, it is *inspirited* with a spiritual concern, with a sense of its sin and danger. "You hath he quickened who were dead in trespasses and sins." They are afterwards more fully enlightened into the depravity of their hearts, "the exceeding sinfulness of sin," the holiness of God and the spirituality of the law. "God who commanded the light to shine out of darkness, hath shined into our hearts to give us the light of the knowledge of the glory of God in the face of Jesus Christ;" and in all the operations of God's spirit the soul is sanctified, for the fruits of a holy spirit must needs be holy—not only to their end but also in their matter.

Such are the subjects of Christ's kingdom; they "are bought with a price, not with corruptible things such as silver and gold but with the precious blood of Christ." They are quickened, "renewed in the spirit of their minds," enlightened and sanctified. "Of God's own will they are begotten with the word of truth, that they should be a kind of first fruits of his creatures;" "born not of blood nor of the will of the flesh, nor of the will of man but of God." "They are no longer servants but sons, and if sons, then heirs of God through our Lord Jesus Christ."

From this divine system of grace flows that stream of spiri-

tual affection into the soul, which constitutes spiritual-mindedness. This grace, or rather this summary of all the graces, does not so much consist in a work of grace as a growth of grace. It is the habit and disposition of the soul. It is the love of God in the soul, exercising itself in the variety of religious feeling and devotion incidental to the Christian from the reflection of *what he was and what he is*: for love is the quintessence of all spirituality. The nature of it is to engage the soul in the contemplation of spiritual truths, blessings and objects: indeed the nature of the soul has become spiritual, and through this spiritual influence it views all objects with a special reference to God. All things are not only new to a soul when first renewed, but to a spiritual mind they seem continually more so: new light gilds every subject of contemplation; to a soul under its influence. Spirituality of feeling and sentiment pervades the whole soul.

I shall further discourse of this subject, with regard to the knowledge possessed by the spiritually-minded man, and the affections or graces which exercise his soul. Knowledge is one chief attribute of the Christian. The same spirit enlightens and sanctifies. Ignorance and sin are inseparable in their nature, as are knowledge and holiness. A soul enlightened and sanctified, and under the influence of divine grace, will be exercised with a deep and affecting knowledge—1. Of its own depravity. A spiritual man, will be sensible of the ignorance and enmity of the natural heart; *yea*, as being "desperately wicked and deceitful above all things." Hence they disclaim all confidence in themselves and desire only to be found in Christ, not having their own righteousness "but that which is through the faith of Christ." He will adore the sovereignty of God's grace revealed to him the "chief of sinners." Such a knowledge will teach him the excellence and value of true religion. The soul laments its own unprofitableness, and desires a growth in spiritual knowledge and grace. The spiritual man, with humble views of himself, contemns the vanities of the world, "counting all but loss for the excellence of the knowledge of Christ Jesus our Lord." His desire is to choose and hold fast that one good part which shall never be taken away from him; to live in the enjoyment of spiritual comfort and to make his calling and election sure. 2. Of our condemnation as sinners. "The exceeding sinfulness of sin," as being against a holy and gracious God, and a violation of the holy law of God is now manifest. They became dead by the spiritual application of the law to their souls, to all hope of justification by the deeds of the law, and their only hope for salva-

tion is in the mercy of God through Christ. 3. The spirituality of the law. Its truth, holiness and justice. The vengeance of God is written in his law, and his holiness is sworn to execute it. The law is the immutable revelation of God's own nature, whose requisition is only according to the perfections of God and the reasonable obligations of man, and therefore never can be abrogated. Nor does the Christian desire it; for though the law be spiritual and he is carnal, sold under sin, yet he thanks God that with his mind he serves the law of God. He loves the spirituality of the law and rejoices that it was magnified and made honorable by the life and death of Christ. He is dead to the law by the body of Christ—as well to its condemnation as a covenant of works. 4. Of God. His infinite holiness, wisdom and power; his sovereignty, especially in grace; his goodness of so manifold display; his power and inexorable justice are all subjects of Christian knowledge. The soul adores the goodness and condescension of God, in accepting its unworthy services, and rejoices in the view of being enabled in glory to praise and serve God in perfect holiness. 5. Of the Gospel in its doctrines and truths. The Christian comprehends and adores the mystery of God's grace, in making "mercy and truth to meet together, righteousness and peace to kiss each other." He sees how God can be just and the justifier of them that believe. He has a knowledge of the everlasting love of Christ, through his fulfilling the law and shedding his blood, as full, perfect, and complete, and justifying the believer "from all things from which he could not be justified by the law of Moses." Hence tho' Christ in his Gospel be foolishness to the Greek and a stumbling block to the Jew, he is the power and wisdom of God to his soul. The doctrine of God's sovereignty does not impair or conflict with the obligations of man to duty and obedience: since crime can never exempt from duty, or withholding a pardon (which in its very nature must be gratuitous) constitute a justification from the crime which renders pardon necessary. Nor does the Gospel in its invitations and promises conflict with the absolute sovereignty of God: since the spiritual conduct and personal holiness of the Christian is the effect of God's sovereign power, or God's power operating through him. Justification affords no licence to sin; since it can be no reason that we should hate God because he loves us: love is its own law, and holiness is an indispensable evidence of grace. The truths and promises of the Gospel are sweet spiritual repasts to the Christian. The soul fixes itself upon these congenial objects and desires a greater knowledge of them. With an ardent zeal it explores the rich mines of divine truth

and rejoices in the treasures of wisdom and grace contained in the word of God. The Christian desires to buy the truth and sell it not; for "wisdom is more precious than rubies." In a word, all nature and grace is but one vast field of contemplation for the spiritual mind. The soul rests her wings on every object, and hovers in extacy over the image of God reflected in all his works. As the spiritual mind is interested and engaged in the contemplation of ourselves, of God, of the doctrines and truths of the Gospel, so also it is exercised with the graces of God's spirit. 1. Of love. A knowledge of our own depravity, and the goodness and love of God will induce a love to him; "We love him because he first loved us." The Christian beholds such a beauty in holiness, that his soul is fervently affected with love to God, and his people reflecting his image. It is his grief that he has not more of this blessed grace in exercise; yet his heart is often so drawn out and ravished with love, that in the sweet rapture of the spouse in the Canticles, he exclaims, "I am sick of love." He has a love to God. 1. From his holiness. 2. Because he is a God of love. 3. From his great mercy manifested to sinners in the gift of Christ. 4. From his compassion and tender mercies to sinners, who would not that any should be lost, but that they should all come to Christ for salvation: *as well as to his people*, in bearing with their sins, reclaiming their backslidings, and loving them freely.

They have also a love for one another. 1. Because they see the image of Christ in one another. 2. They are taught by the same spirit and have the same views and feelings; from which they possess a congeniality of mind, which is a very powerful incitement to union and fellowship. 3. They are brethren in Christ; by regeneration, by adoption, and by spiritual union with Christ, and must therefore love one another. "How good and pleasant it is for brethren to dwell together in unity." 4. The same trials, temptations and afflictions are common to them, which influences the soul to a Christian sympathy and affection. 5. They experience the same grace for their strength and consolation. 6. They are pilgrims of the same way, sojourning to the same home. 7. They hope to dwell together in glory and unite in singing the song of grace through eternity.

They have also a love to their fellow beings. They have in a natural sense the same father, (God,) "Who has made of one blood all nations of men." They possess the same tabernacle of mortality; and are the same by nature as God's people, who are the "children of wrath even as others." A sense of their danger and of the value of their souls, engages the soul in compassion and love for them.

But they have also a love to all the works of God—or God as he is manifested in all his works. They are born of God, and it is their nature to love. Their souls are led out by the spirit of God into heavenly places in Christ Jesus. In silent adoration they contemplate the wisdom, power and goodness of God, displayed through universal creation. From the most minute to the most sublime objects they discover the same skill and wisdom of the divine architect: the divinity of God stamped upon all his creation. Through an infinite variety they comprehend infinite unity. When the heavens rock, and God utters the majesty of his voice, to the Christian it is a voice of love; and the lightnings play the wisdom and the love of God in vivid beauty before his eyes. Thus while all nature in eloquence and praise, appeals to the intellectual and immortal soul, for her tribute of praise to God, the soul confounded in the wonders of nature and of grace, exclaims in simple, solemn and seraphic emotion, "Bless the Lord, oh! my soul." Thus does the love of God in the soul, discover the omnipresence of God; the ears hear his voice, the eyes see his image, and the heart comprehends his goodness, throughout all his works.

2. Repentance. Godly sorrow and contrition of heart will much exercise the Christian under a sense of his infirmities. He will be penitent from a sense of his corrupt nature. He finds a law in his members warring against the law of his mind, that when he would to good, evil is present with him: a sinful nature inclining to what he hates, and opposing what he loves. The soul mourns over the infirmities of the flesh, and while oppressed with manacles of dust, and the corruptions of sin, often in vehemence of desire cries out, "oh! wretched man, that I am, who shall deliver me from the body of this death." 2. From a sense of little grace, love to God, zeal for his glory, faith in his wisdom and goodness, patience and resignation under trials and afflictions. The soul repents of its unworthiness and unprofitableness, and longs for more grace. "As the hart panteth after the water brooks so panteth my soul after thee, oh! God." 3. The short-comings of the Christian: his feeble resolutions and frigid services. He views his life and conversation, as being so little as becometh the Gospel of Christ, that he feels himself the least of saints. 4. His transgressions against God. The vanity of his thoughts and frivolity of his conduct; his yielding to temptation with so little resistance, often crowd upon his view with such an appalling sense of imperfection, as to leave him in the dust, almost without hope. But his hope is in the Lord; the Lord perfects his strength in

our weakness. The grace that could redeem can preserve the saint: in all our unworthiness, Christ is worthy. From these reflections the saint gathers strength, and rises in the consolation and joy of the Gospel, gladly rejoicing in his infirmities since they serve for a display of God's grace to his soul.

3. Humility is also a grace which will much engage the spiritual mind. "Except ye be converted and become as little children, ye caunot enter into the kingdom of Heaven." From a sense of the pride of his heart, its stupidity, unbelief, and perversity, the Christian will think this a grace peculiarly adapted to himself. He fervently desires to be humbled by the grace of God, and to forget himself in the contemplation of God's excellence and in love to his people. Humility consists in a deep and affecting sense of our unworthiness before God, a willing and penitential confession of it, and an humble and lowly deportment under this sense. It is accompanied with a meek and quiet spirit void of offence. Humility is not an unjust and abject view of ourselves, but arises from a true knowledge of ourselves, and a sweet acquiescence of the soul, to a reception of God's grace and love in its own insufficiency and unworthiness. Those are the most humble who have the greatest knowledge of themselves; and angels though they are not abject are humble; veiling their faces in the presence of God: and is beautifully displayed in the epistle of Jude, speaking of Michael the archangel who does not bring a railing accusation against the devil, but transfers the cause from himself to God. The soul is deeply and fervently affected with a sense of its own unprofitableness, and the imperfections of its services: and adores the grace of God which is sufficient for it. There is a prevailing disposition to think better of others than ourselves: "in lowliness of mind esteeming others better than ourselves:" and "in honor preferring one another."

4. Faith is a prominent Christian grace, and one which will much exercise the soul. Faith, not only consists in a belief of Christ, the most special object of faith, but is a trust in God, a confidence in all his ways. The soul's desire is to commit itself to God under a happy confidence that all will work for good. It repents and is grieved at its unbelief and mistrust of God, and rejoices when it is enabled to exercise a happy confidence in his wisdom and goodness: knowing that he will lead his people by "a right way to a city of habitation." Though God's providences are often mysterious and incomprehensible, yet faith can trust and rejoice in them in full confidence of their happy termination, "being fully persuaded that what he has promised he is able also to perform." In

the afflictions of the Christian, faith can kiss the rod, because it knows that God's love is in it, and that "our light afflictions which are but for a moment shall work out for us a far more exceeding and eternal weight of glory." The Christian as he is fully persuaded that God's ways are all in wisdom and mercy, so he wonders that he cannot always feel and act under the confidence and persuasion of that belief: and in his fervent spirit he often cries out, "Lord I believe, help thou my unbelief." 4. Hope is a sweet and strong grace of the Christian: "an anchor to the soul, both sure and stedfast." It is nearly allied to faith. The one believes, the other takes an interest in that belief. Faith establishes the truth, the matter of fact, assures itself of it, and hope takes hold upon it, is exercised about and engages itself with it: and through it the soul looks with fervent and sweet desire, and interest to the fruition of it. Hope possesses nothing, but is rich in promise: all is in prospect. The object of it is salvation through Christ, and the happiness of heaven, and this infuses itself into all the life of the Christian, and exerts a practical influence and efficacy upon every event. The glorious things of God—the sublime happiness of heaven with saints and angels—perfect freedom from all sin and infirmity, and a happy assurance through hope of an interest in this prospect, sometimes enraptures the soul with astonishment that we are the subjects of our own hope. In these sweet spiritual meditations the soul exclaims with wonder and admiration, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified to me and I unto the world." It is therefore a hope which "maketh not ashamed." It is an antidote to the Christian in every evil in life; a mighty consolation, the food and strength of his soul. It "enters within the veil whither our forerunner is gone," and draws down blessings from heaven, for the support of the Christian on earth. In life, in affliction —yea, in death it forsakes not the soul: but when dejection and distress bow it down, a sense of sin and infirmity robes it in sackcloth, trials and temptations harrass with present vexation and pain, and trembling anxiety for the future, then can the Christian with a mighty exertion rear himself from the dust, to look upon the beauteous prospect of the skies; and in the decisive energy and consolation of hope exclaim, "Why art thou cast down, oh! my soul; hope thou in God: for I shall yet praise him for the help of his countenance."

5. Self-denial is a grace of great value and accompanied with great spiritual blessing: and this will be the subject of much spiritual-mindedness. This is a duty inculcated in solemn

import throughout the New Testament; and no man can be a disciple of Christ without exercising it. The exhortation of Christ, is, if any man will come after me, let him deny himself and take up his cross and follow me. The religion of Christ is a self-denying religion: not that it teaches us to deny ourselves any good, but only evil; that "denying ourselves all ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." It may be considered in its purity exercised in knowledge and grace, the life of religion. It is the peculiarity of the Christian religion, and contributes very much to that distinction which exists between the people of God and the world. It is a hard, yet a valuable and necessary lesson, for the Christian. It consists in denying and restraining ourselves from all things not according to the spirit of the Gospel. The conversation of Christians affords much opportunity for the exercise of this grace. Speech and reason are great blessings, and should be improved with grace. Hence the Apostle was very earnest, in his exhortations, with regard to a proper and becoming conversation. "Only let your conversation be as becometh the Gospel of Christ: and let your speech be always seasoned with grace." Our object should be godly edification, and therefore we should deny all bitterness and wrath, vain wisdom and pride, frivolity and whatever else may not tend to this purpose. Self-denial will exercise itself in repressing all propensities and affections which do not tend to a gracious exercise of the soul. It will oppose all unholiness in mind, conversation or life, and sacrifice a sinful gratification for the sake of Christ, and the peace and happiness of conscience. It teaches us to fear and guard against a conformity to the world, aware of its danger and treachery. "Be not conformed to this world, but be ye transformed through the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." The soul will be exercised concerning grace, and desire more of it, lest thro' the deceitfulness of riches, and the temptations of the world, the seed of grace should become unfruitful, their own happiness destroyed, and religion reproached. This will conduce to a ready and zealous confession of Christ, in all our life and conduct. Knowing that whosoever confesseth Christ, before men, him will he also confess before his Father which is in heaven: but whosoever denyeth him, him will he also deny before his Father which is in heaven: for "if we deny him, he will also deny us." In a word, self-denial will teach us to oppose, every sinful object and unlawful desire, that may impede our progress in grace, and prevent us from glorifying the grace of

God in our lives. It will resist the blandishments of the world, and seek to act only with a view to the glory of God, in the advancement of his kingdom and the happiness of his people: rigidly resisting every motive of selfishness, as it would be a sinful exaltation of self into the place of God derogatory to the Christian character, and unfaithful to our blessed Redeemer.

Indeed all the graces of the spirit will exercise the spiritual mind. Patience, godly fear, spiritual joy, godly zeal, with all others. The exercises of the soul will much contribute to a zeal for the cause of God. Zeal will be interested and exercised in whatever may advance the kingdom of Christ: from the feebleness of individual exertion to the sublime and glorious missionary enterprize: it will rejoice in every increase, from the conversion of one poor penitent, to the happy day when all nations shall crowd to Zion, and the whole earth shall become the sanctuary of God.

Thus in the establishment of his kingdom Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." They are "a chosen generation, a royal priesthood, an holy nation, a peculiar people, that they should show forth the praise of him, who hath called them out of darkness into his marvellous light." They as "lively stones are built up a spiritual house, an holy priesthood to offer spiritual sacrifices acceptable to God by Jesus Christ;" blessed "with all spiritual blessing in heavenly places in Christ." Such are the characters who may be called spiritually-minded. They are professors of godliness, avowing a hope of salvation through Christ: who have solemnly renounced the world and dedicated themselves to God, having "given themselves first to God and then to one another." They are not of the world, but imply by their profession a conviction of its vanities, and the willing and joyful devotion of themselves to God, in the hope of a heavenly inheritance.

From all that we have said, spiritual-mindedness is evidently a duty of very solemn obligation upon the Christian: his profession of godliness imposes it upon him. He professes to have experienced the power of a religion which crucifies him to the world, and the world will regard him with a curious if not an invidious eye. He virtually proposes himself an example for others. He assumes much, and should be zealous to manifest much, that he may justify his profession and prove religion to be—not a matter of form, but of principle. It is the duty of the Christian from its necessary connexion with

his peace and happiness. He cannot expect the enjoyment of religion in departing from the spirit of religion: we must have a spiritual taste for spiritual things; for it is *impossible* to serve *God* and Mammon. Christians must be sensible, that those who would enjoy godliness must be godly; and that a carnal mind will be fatal to their Christian peace and enjoyment. It surely then is their duty to seek that happiness which is from above, and not to become the victims of their own imprudence. If with this danger in view they can still embrace their idol, though they hug a dagger to their hearts, they deserve, or at least need, the compassion and prayers of *God*'s people.

The consideration of the name they have taken upon them should induce them to a corresponding life. "Let every one that nameth the name of Christ depart from all iniquity." When we reflect that according to the influence and talents with which *God* has blessed us, we may subserve his glory or dishonor his cause, it should surely be a fervent excitement to Christian diligence. We should desire and seek to live to the glory of *God*. The grace of *God* in Christ, and all the displays of his love should influence a desire of some return to *God*. The Christian should be induced to spirituality of life and conduct, from the reflexion of his influence upon others. *God* may bless the holiness of his life to the conversion of souls, or he may become a stumbling block over which they may fall and perish. We should also be incited to activity when we remember that our time is short. It is but a little while that we can do any thing for *God* in this world. We must soon go to *God* and surrender up the solemn account of our stewardship. We should therefore "work while it is day, knowing that the night cometh when no man can work."

There are however many foes to this heavenly temper of mind. The Christian state is represented by warfare, and the Christian has need of continual armor. The corruptions of a sinful nature are opposed to grace in the soul: "sin that dwelleth in us is at enmity with *God*;" and "the heart is desperately wicked and deceitful above all things." We have much need of grace to detect and resist the carnal influence of the heart, and in all things to accord with the "simplicity that is in Christ." Temptations from a sinful nature will consequently much endanger our Christian comfort and peace. "The carnal mind is enmity to *God*," and therefore seeks carnal objects and acts with carnal views. The devil as a roaring lion goeth about seeking whom he may devour, and by his subtleties in unison with our own hearts often tempts us to fatal errors; and

the world spreads all its blandishments before our eyes. Its riches, honors and pleasures are so many dangers which threaten to wreck our Christian peace and happiness. Every touch is prolific with danger; the blossom may seem fair, but the poison is bitter in the taste. So many formidable enemies demand vigorous exertion on the part of the Christian. It is not in carnal security and false peace, but "through much tribulation" that we are to get to heaven. Yet the grace of God is sufficient in all these conflicts; and he that looks to God and trusts in him for help, shall be more than conqueror over all his enemies: for Christ "having loved his own will love them to the end."

In order to live in the exercise of this grace we should be frequent in self-examination. We should pry into the recesses of our hearts, discerning every motive, and comprehending clearly our views and the foundation of our hope. This will yield us joy and strength, and establish our faith from a clear and conscientious view of ourselves. This important duty should be exercised with prayer to God for wisdom and grace to enable us to make a true and proper examination of ourselves. Private religion, devout meditation, and secret prayer, are important Christian duties, and will much promote spiritual-mindedness. This communion with God will teach the soul a dependance upon him, and encourage it under a sense of frailty to intimate and fervent supplication: as in the case of Jacob who would not let the angel go until he had obtained a blessing. The soul rises from the throne of grace strengthened and spiritually exercised, relying upon God and experiencing a happy sense of his goodness. Reading the scriptures is of great spiritual benefit to the Christian. He is there taught of God and experiences peace and happiness in the lessons of divine wisdom. This is a rich mine of treasure, from which he may constantly be working pure gold. "Search the scriptures."

Brethren, great is the happiness of the soul, that lives in the enjoyment of spiritual-mindedness. "To be carnally minded is death, but to be spiritually minded is life and peace." In obeying the commandments of Christ they have great peace, and being led by the spirit of God they have a blessed evidence that they are the sons of God. Living in the duties they enjoy all the blessings of religion. In waiting upon God they find him a present help in time of need: thus they gather confidence in his name, and grow up in strength and joy in the Lord. It is sweet food to their souls to do the will of God. Though from a sense of frailty they are often made to sorrow; yet as

sorrowing they rejoice in the grace which is amply sufficient for them in Christ. The light of heaven shines around their heads, peace cheers their souls, and hope brightens all nature with glory—looks to heaven the resting place of the soul, and sweetly rejoices that to be with Christ "would be far better." They in a joyful confidence can commit themselves and all their concerns to God. Trusting in his name they fear no evil.

How happy then is the spiritually-minded man. In meekness rejoicing in what he has already experienced, he is encouraged to trust in God in time to come. He devotes himself to God amidst the infirmities and imperfections of his present life, rejoicing in the prospect of being enabled in glory to pour out his soul in all the ardor of a holy adoration. "He counts all but loss for the excellency of the knowledge of Christ Jesus our Lord." Thus "those that wait upon the Lord shall renew their strength: they shall mount upon wings as eagles, they shall run and not be weary, they shall walk and not faint."

Blessed with the presence of his God, animated with the full prospect of glory, in full view of heaven, the spiritually-minded man, in sanctity of life devotes himself to God: walking forth in the beauties of his sanctuary, till weary mortality shall sink to rest upon the bosom of its mother dust, and the soul ascending to its native immortality, possess "that building of God a house not made with hands eternal in the heavens." There in all the spirituality of glory, with all the bright hosts of heaven, to ascribe everlasting honor and majesty to God and the Lamb who has redeemed their souls. There "shall the Lamb that sitteth in the midst of the throne, feed them and lead them unto living fountains of waters, and God shall wipe all tears from their eyes."

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MINUTES

OF THE

North-Carolina Baptist Association,

HELD AT

SHILOH MEETING HOUSE, CAMDEN COUNTY, N. C.

ON THE 19TH, 20TH, AND 21ST MAY, 1826.

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FRIDAY MORNING, 19th May, 1826.

Divine Service was introduced by Elder Meredith, by reading the 15th chapter of the Acts of the Apostles, and singing.

Elder Newborn prayed.

Elder Jordan preached the introductory Sermon from 1st Epistle of John i. 18, "My little children let us not love in word, neither in tongue; but in deed and in truth.

The Association then convened, after singing and prayer by Elder Lawrence. Elder Martin Ross was appointed moderator, and Brother James Hall was requested to assist the Clerk.

Ministering Brethren were invited to sit with us. Brother Creath took a seat with us.

Elders Welch and Hardy were requested to preach to-day.

Corresponding letters were read; and the state of the Churches, as derived from their letters, together with their delegation in the Association, is as follows:—

CHURCHES.	DELEGATES.	Baptized.	Rec'd by lett.	Restored.	Dismiss'd by lett.	Excluded.	Deceased.	In fellow'p	Funds.
A ey, -	George Holloman* Segar Mitchell* and James Holloman -	10	1		3			54	1 50
Ballard's Bridge,	M. Welch, Exum Simpson and Isaiah Call, - - -	12	1	1		1	3	129	2
Bethel, - -	Martin Ross, John Wood* and John Skinner. - -						1	42	2
Capehart's M. H.	Wm. Worley and D. Castillo,*	14	6			2	4	111	1 50
Cashie, - -	R. Lawrence, Wm. Jordan and T. Carter. - - -	32	4		11	7	17	390	3
Colerain, - -	W. Newborn, Joseph Ward* and John Downing.* - -	23	4	1	5	1	3	328	2
Connantsy. -	S. Bazemore,* William Wynn and R. Williford, - -	27	2		1	6	4	132	2
Cowenjock, -	J. Baxter, F. Davis and E. Tatum.	1	1		12	1	6	136	2
Edenton, -	T. Meredith, J. Blount and Jos. Manning, - - -	3	1		1	3	6	166	2
Elizabeth-City,	Joshua Benton, *David Taylor* and John Bell, - -	1					2	85	2
Holly-Grove, -	James White,* Wm. Myers and Elisha Hoggard.* - -	6			1		1	70	1 50
Meherrin, - -	Isaac Carter and James Weston,	46			2		7	211	2
Middle Swamp,	John Harrell, David Reddick* and M. Rodgers, - -	7					2	55	1 50
No. Banks, -	Matthias Toller, John White and Elijah Wicker, - -	1	5			4	1	61	1
Potecasey, -	James Wright,* John Peelle and James McDonald, - -	20	1	1	3	2	3	137	2
Powel's Point,	N. H. Gregory, M. Corbell and Caleb T. Chaplain, - -	1	3		7		7	110	2
Providence, -	William Doxy, Jsaac Baxter an James G. Hall, - -		7			8		17	1 50
Ramoth Gilead,	Isaac Britt and Carey Spence,	7				2	2	53	1
Roanoak Island,	Adam Etheridge, A. Baum and John Daniel - - -	9	1	1	2	7	1	31	1
Ross' M H. -	James Ross,* Aquilla Oxley* and Martin White. - -	7	1		4	2	5	212	2
Sandy-Run, -	J. B. Acre and Benj. Hempstead,*	26	1		2	1	2	138	2
Salem, - -	William Willson, Thomas Jordan and *Thomas Marcom*, - -					3	2	63	2
Sawyer's Creek,	B. Trueblood, Wm. Forbes and Joseph Brown, - -	1	1		10	2	3	105	2
Shiloh, - -	Francis Ackis, John H. Wright and Richard Berry, - -	12	3		1	7	4	253	2
Smith's Church,	Wm. H. Hardy and *Hardy Cobb*,	10			2	2	5	116	2
Yoppim. - -	Jos. Bembury and Wm. Thatch,	2				1		33	1 00
		294	43	4	67	59	91	3023	46,50

Note. *The names of ordained Ministers are printed in Small Capitals: unordained in Italics. Those marked with a star were absent: Dashes——— denote no Pastors.*

The Church at Providence, petitioned to be admitted in the Association, and the Association, upon necessary information, received this Church as one of the members of its Union.

It was agreed by the Association that it be noticed in the Minutes, that it was through mistake that the state of the Church at Roanoak Island, together with their delegates and funds, was not given in our Minutes of 1824—they having represented themselves in the usual manner.

A letter was received from the Virginia Portsmouth Association, with 25 copies of their minutes: This Association delegated Brethren Sherwood, Davis, Woodson, Wright, and Bowers to visit us: Elder Sherwood only was present.

The circular letter was called for. On motion, it was agreed that Elders Doxy, Sherwood, Harrell, and Jordan, be a committee, together with the writers, to examine the letter and report to the Association to-morrow.

Brethren Isaac Carter and John Peelle were appointed to receive the contributions and settle with the Treasurer.

Elders Sherwood, Newborn, and Jordan, were appointed to preach on Lord's Day, and Elders Lawrence and Harrell, and Brother Creath to-morrow.

Writers of letters were appointed as follows:

Elder Harrell	to the	Virginia Portsmouth Association.
Elder Newborn		Kehukee Association.
Brother Hall		Neuse Association.

Resolved, That the Minutes of the Virginia Portsmouth Association be referred to the committee appointed to examine the circular letter, for the purpose of making such selections as it may be necessary to read to the Association.

Agreed that we meet to-morrow at 9 o'clock.

Adjourned with prayer by Elder Sherwood.

SATURDAY MORNING 20th,

Association met according to adjournment.—Prayer by Elder Newborn.

Agreed that preaching commence to-morrow at 9 o'clock.

Corresponding letters were called for. Elder Harrell presented a letter to the Virginia Portsmouth Association, which was read and received, and Brethren Harrell, Wright, Corball, Trueblood, and Ackiss were appointed our delegates, by whom we send 25 copies of our Minutes.

Brother James Hall presented a letter for the Neuse Association, which was read and received, and Brethren Newborn, Jordan, Welch, Jas. Ross, and Lawrence, were appointed to visit this Association and take with them 25 copies of our Minutes.

Elder Newborn presented a letter to the Kehukee Association, which was read and received, and Brethren Newborn, Welch, James Ross, Lawrence, and Jordan were appointed delegates with 25 copies of our Minutes.

Agreed that our next Association be held at Potecasey, Northampton County, and that Elder Meredith preach the introductory Sermon, and in case of failure, Elder Harrell.

The circular letter was called for. The committee being unprepared to make a report, on motion, were discharged.

Resolved, That Elder Martin Ross prepare a circular on the same subject for our next Association.

The circular of the Virginia Portsmouth Association was read before the Association, and it was resolved that that circular be appended to our Minutes.

The committee appointed for the purpose, reported the following state of the funds :—

Balance due last year		$85 00
Contributions		46 50
		$131 50
Credit.		
Printing the minutes	$42 00	
Paid the Clerk	10 00	
		52 00
Balance due the Association,		$79 50

Resolved, That a committee be appointed to consider and report upon the best method of reviving and supporting the Missionary Society. Brethren Wilson, Blount, Skinner, Meredith, and Lawrence, were appointed.

Resolved, That Brethren M. Ross, Meredith, Newborn, Jordan, and Hall, be appointed to correspond with the Association of this State, with a view of forming a State Convention, and report to our next Association.

Agreed that we have 1000 copies of our minutes printed for distribution.

The Association adjourned until the next Association, to be holden at Potecasey on Friday before the 3d Lord's Day in May 1827. Prayer by Elder Meredith.

LORD'S DAY.

The Ministers appointed to preach to-day, met at the stage a large congregation. Elder Sherwood preached from Matthew vi. 33.—"But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." Elder Newborn from Mark xvi. 15 and 16.—"Go ye into all the World and preach the Gospel to every creature: He that believeth and is baptized shall be saved; but he that believeth not, shall be damned." Elder Jordan from Hebrews ii. 3.—"How shall we escape if we neglect so great salvation."—Elder Ross concluded the services of the day by singing and prayer.

CIRCULAR LETTER.

Dearly Beloved Brethren:

As the declension of vital Godlines in almost every church, may be attributed either to false doctrine or false discipline, it has seemed good to us on this occasion to invite your particular attention to that course of church discipline, which to us appears clearly pointed out in the Scriptures. For although "God hath not cast off his people whom he foreknew;" and although there have been since our last Association, not a few indications of His presence with us, for which we desire *to call upon our souls and all that is within us to bless and praise His holy name;* yet we cannot open our eyes, without beholding, in almost every part of Zion's borders, much cause for deep humiliation and prayer.

In many who call Christ Lord, Lord, there is a proud contempt of His positive commands—a manifest departure from that narrow path of self-denial—that holy walk—that heart- purifying faith—that sin-subduing love, which every where in the Holy Scriptures are regarded as the only adequate evidence of real discipleship—as the only infallible witness that *professors* have been born of God, and thus translated out of the kingdom of darkness into the kingdom of His dear Son. As an incontestible proof of this heart-appalling state of things, it is needful only to mention the profanation of the Lord's day—the immoderate use of riches, so frequently discoverable among professors of Godliness.

It is to be feared also, that in some churches, there is a soul-destroying, God-provoking, neglect of discipline. Gross transgressors are winked ; or, at most, treated with such laxity of discipline, that like the disobedient, rebellious servant or child, who is not speedily and judiciously corrected, they take fresh encouragement to repeat the offence—or, as the Apostle expresses it, "Sin that grace may abound."

If these remarks be true; if it be no fiction, but a faithful picture of realities: how strong the motive, how imperious the call, for us to awake to righteousness

and sin not—to hew down, with the axe of discipline, every tree that bringeth not forth good fruit—to purge out the old leaven, that the churches may become a new lump.

And, that we may be encouraged to engage in this good work of the Lord, it is proposed to offer some remarks, in the first place, on that plain directory, recorded in the 18th chapter of the Gospel by Matthew, concerning private trespasses.

Our Lord, who knew all things, foresaw the various occasions of private contention and offence which must needs occur between individuals of the same Church. In these verses therefore, he lays down a plain and positive *rule* of procedure in all such cases. "Moreover, if thy brother trespass against thee;" that is, in case a professed disciple of the Lord Jesus Christ should injure thee, thou must not (in conformity with the fashion of this world) complain, in the first place, to others; because, in many instances, provocations are unintentional—in others there may be a misapprehension in both parties. But supposing the offence to be real, the reporting of it to others will have a direct tendency to widen the breach—to alienate more and more the injured person, and to wound the feelings as well as the character. "Go and tell him his fault between him and thee alone;" that is, suffer no one else to be present at the interview, because, it will thus clearly appear, that thou hast no desire to retaliate the injurious conduct, but rather to conciliate his friendship. By thus consulting his feelings as well as his character, thou wilt evince, that thy confidence in him is lost. "Go, therefore, deeply sensible of thy own unworthiness—deeply conscious of thy own need of mercy, at the hand of thy offended God—and, with a heart raised devoutly to the Father of Mercies, for that wisdom which is from above, ingeniously unfold to thy offending brother the cause of thy grievance—tenderly state the effects of his conduct upon thy own mind—affectionately urge upon him suitable concessions by the love of Christ and the ever-binding law: "Whatsoever ye would that others should do unto you, do ye even the same unto them." "If he shall hear thee, thou hast gained thy brother;" that is, if the offender, being convinced of thy cordial desire to consult his good, receive thy private admonition in a Christian temper, and be thereby brought to confess his fault, and make suitable acknowledgement, peace and friendship, love and harmony, will be restored.

But as the most scrupulous attention to this rule will not always produce the desired result, our Lord directs, that, in case of failure, the injured brother should resort to another method. "But if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may be established." The design of calling these other persons as assistants, is, that by the weight of their character, counsel, and Christian admonition, they may prevail with the trespasser to do that which is right, and thus terminate the controversy: or that, provided their efforts should prove unavailing, they may then bear testimony before the church against him.

Hence, it necessarily follows that the persons selected for this purpose should be of unimpeachable character, possess the needful qualifications, and be disposed, in all respects, to act the part of real peace-makers. Let it be remembered, too, that at this point of the business, if at any, a favorable result may be anticipated. As the matter as yet is carefully concealed from the public eye and public ear, the offender has much to hope, and nothing to fear, from yielding just concessions.

Here then, every effort should be made for the termination of strife, and the restoration of fellowship. Let, then, all those who may be called to assist in such circumstances, bear in mind, that a failure here will almost invariably prove the forerunner of a failure before the church. If, however, after these assistants have labored to effect a reconciliation, the trespasser should still remain obstinate in refusing reasonable acknowledgments, then the subject must be laid before the church. "And if he neglect to hear them, tell it to the church." When it is thus brought before the church, it becomes the duty of the church, faithfully and solemnly to admonish him of his sin, his danger, and his duty. And, if he should still persist in his course, it then becomes their duty to pass sentence of excommunication against him. "But, if he should neglect to hear the church, let him be unto thee, as an heathen man and a publican."

In testimony of his approbation of such a decision, our Lord added his declaration, that it should be sanctioned in Heaven; whether expulsion from the church, or restoration to its privileges might be the result. "Verily, verily I say unto you, whatsoever ye shall bind on earth, shall be bound in Heaven: and whatsoever ye shall loose on earth, shall be loosed in Heaven." It will surely be admitted by every candid person, that this promissory assurance of our Lord cannot apply to any case, either of excommunication or restoration, which has not been conducted in conformity with the given rule. And from the whole process, it seems evident that the Saviour is treating of private offences between individual members of the church, and not of open transgressions, which entail infamy as well as guilt upon the offender; and which would, if treated in this way, not only contravene other express directions given to the churches by the Spirit of the Lord Jesus, through the instrumentality of the Apostles; but would abolish all distinction between the most dissolute part of the world and the Gospel Church.

It is therefore, with a reference to such offences, that He answers Peter's question, "Lord, how oft shall my brother sin against me, and I forgive him? Till seven times?" And by way of illustrating the same doctrine, employs the parable of the King who would take account of his servants. The design of the Saviour, through the whole, is to inculcate the duty of forgiveness upon all his followers. Peter's question implies a private offence against himself, and not against the honour of Christ and his church. It is to be committed too by a brother: that is, by one whose *conduct* and not *mere profession*, justifies the belief, that he is born of God, and of course cannot be an habitual transgressor: "For whosoever is born of God, doth not commit sin: for his seed remaineth in him, and he cannot sin because he is born of God." If such a man offends a brother of like description, and being made sensible of his fault, begs forgiveness, the offended brother is bound to forgive him. But if this doctrine be applied to open, profligate transgressors, who have crept unawares into the church, then it must soon become, as all acquainted with church history will admit, literally a den of thieves and robbers—a synagogue of Satan. Because, not only drunkards and fornicators, but murderers, house-breakers, man-stealers, and idolators find it far more convenient to make confessions and promises, and shed a few tears, than to "deny ungodliness and worldly lusts, and live soberly, righteously, and godly, in this present world." It therefore becomes our duty, dearly beloved brethren, to offer some remarks, in the next place, respecting that cource of discipline which the church of Christ should observe towards such members as may be guilty of public scandalous offences. And as the Lord Jesus has given us a plain and immutable rule respecting private offences, as above exhibited, so, through the agency

of His Spirit, we are supplied in the Epistles with a directory no less plain, no less excellent, no less immutable.

Paul, in his Epistle to the church at Rome, writes thus: "Now I beseech you brethren, mark them which cause divisions and offences, contrary to the doctrine ye have learned, and avoid them." Taking it for granted, that there might be in the church at Rome, unconverted persons, whether teachers or others, whose false doctrine and corrupt example would have a direct tendency to mar the peace of and spread divisions among real Christians, the Apostle, in most tender and endearing language entreats the followers of the Holy Jesus closely to watch such characters, and to avoid them as carefully as they would shun a person laboring under an infectious disease. For no matter how much such persons might "boast of inward joys and sins forgiven," it was clearly manifest, that they "served not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceived the hearts of the simple." In the Epistle to the Philippians also, the same Apostle writes: "For many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the Cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things." And in his Epistle to the Thesalonians, Paul informs the Christians how they must act towards such professors: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." But more particularly in his first Epistle to the church at Corinth, by example as well as by precept he gives us a directory which it is difficult to misapprehend. After sharply reproving the church for their insensibility to the great dishonor brought upon themselves and the Redeemer's cause, by the gross offender in the church, he charges them in the name of the Lord Jesus Christ, to proceed immediately to his excommunication. He gives no direction about private admonition. He does not tell the church, that provided the notorious offender would come before them, confess his sins, and promise amendment, they must still hold him in fellowship, as one born of God, and entitled to all church privileges.

No, Paul well knew that this would be eminently calculated to encourage him in his ruinous course of iniquity. But under the immediate influence of the spirit of God, and of course possessing that "wisdom, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy;" he says to the church, "In the name of the Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." This sentence might seem to the transgressor, and to such as had connived at his abomination, arbitrary and cruel: nevertheless, so spake the Lord Jesus by the mouth of his Apostle. This was the remedy, and the only remedy, which, in the judgment of Christ, was suited to the case of the offender. And lest the church should still remain too insensible to the danger of that and other cases, similar in their tendency, the Apostle pertinently asks, "Know ye not that a little leaven leaveneth the whole lump?" that is, "Are ye not aware, that a very small quantity of leaven will naturally diffuse its influence through the whole lump of dough in which it is hidden?" And if this were universally the case, then by parity of reasoning, it would follow, that if they should still retain in fellowship, one who had been guilty of so great a crime, the baleful influence of his example would infect, spread through, and corrupt the whole church; "Purge out, therefore,

saith he, the old leaven, that ye may become a new lump." But he stops not here: for with this gross offender he ranks others of various names, who must not only be excommunicated, but whose company every real Christian is required preremptorily, to shun. "But now I have written unto you not to keep company, if any that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one, no not to eat." If then it clearly appear to the church of Christ, either upon open confession or other competent evidence, that any member is guilty of any offence named in this black catalogue, or of others, of similar atrocity, it becomes their solemn, indispensable duty, promptly and impartially to obey the Apostolic mandate.—His language is plain, positive, authoritative. To depart then from this wise, holy, and immutable rule of church discipline, through worldly-policy—through false tenderness—to please friends or favor relations—to gain popular applause—to conciliate the friendship of the world—or, what is still worse, perhaps, than all, for the "love of filthy lucre," is to treat the wisdom of God as folly, and to react the part of Saul, in sparing Agag, and the best of the sheep and of the oxen, under a pretence of offering a sacrifice to the Lord. That we may illustrate and enforce this view of the subject, let us inquire, What are the chief ends of church discipline?

1 It is intended for the benefit or recovery of the transgressor. The Apostle expressly states, that the incestuous person must be expelled from the Corinthian church, "that the spirit may be saved in the day of the Lord Jesus."

And in this he differs very widely from those *wise* men of the present day, who seem to think that the expulsion of an offender from the church, is tantamount to *taking his life*. Paul, however, commands the church to excommunicate the transgressor as the only suitable means of showing him his awful guilt. Because, if any thing is calculated to bring an offending *Christian* to reflect seriously upon the heinous nature of his transgression, it must be a declaration by the church, that they consider him as unworthy of a seat among them. In this, if he be a Christian, will he discover the extent and feel the burden of his guilt. Here he will see, as in a glasss, the stigma which his conduct has brought upon his character—the high privileges he has forfeited—and the awful doom which must await him, should he persist in his sinful course. Thus Paul, like a skilful surgeon, knowing that the disease of the offender at Corinth was almost incurable, by one bold, vigorous stroke, reached the core of moral corruption, arrested the infection, and saved the patient. For we learn from his second Epistle, written to the same church, about twelve months afterwards, that the offender, low as he had sunk in turpitude and spiritual apathy, was, by means of his expulsion, roused from his slumber and quickened to a sense of his guilt and misery. And after the church had thus evinced, by his excommunication, that they would "have no fellowship with these unfruitful works of darkness, but rather reprove them;" and when, after a uniform and long continued reformation, the offender had given evidence that his was that "godly sorrow which worketh repentance unto salvation that needeth not to be repented of, by doing works meet for repentance:" Paul directs them to restore him to fellowship.

This example serves admirably to demonstrate the propriety, efficacy, and absolute necessity, of prompt, decisive, close, Apostolic discipline in the church.—It very clearly evinces, that not only the offender but the whole church participated in its salutary influence. For when they received the Apostle's reproof for suffering the offender to remain among them, their eyes were opened to the guilt of their own conduct, and their hearts were filled with sorrow, indignation and re-

fence, not against the offender, but against themselves. "For, behold, (says Paul) this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea what clearing of yourselves, yea what indignation, yea what fear, yea what vehement desire, yea what zeal, yea what revenge! In all things ye have approved yourselves to be clear in this matter."

"He that hath an ear let him hear what the Spirit saith unto the Churches:" "Purge out therefore, the old leaven."

2 Another end of church discipline is the purity, and consequently the real interest, prosperity and comfort of the church. While Achan's crime remained concealed, and himself continued in the camp of Israel, the Israelites fled before their enemies—the frowns of Jehovah filled them with dismay, and numbers perished under his sore displeasure. But as soon as he was detected, and punished according to his crime, the wrath of God ceased to smoke against his people, and victory crowned their arms. And thus it is, in no small degree, in the church of Christ. While disorderly, ungodly professors are suffered to remain *quietly* in the church, saying, "I shall have peace though I walk in the imagination of mine heart, to add drunkenness to thirst," the minister's hands hang down and his knees are feeble—the "word of God" no longer proves quick and powerful, sharper than any two edged sword," but falls "like a sounding brass or a tinkling cymbal," and becomes a "savour of death unto death" to sinners.

By habitual converse with those of lax principles and profligate morals (for the two are closely allied) even Christians themselves, before they suspect danger, may begin to conform to their maxims and manners. "Wherefore come out from among them, and be ye separated, saith the Lord, and touch not the unclean thing, and I will receive you." Disorderly, ungodly professors, are among real Christians in the Church like the firebrands between the tails of Sampson's foxes — Their conduct continually tends to alienate and separate those who would otherwise live in mutual love, peace, and Christian fellowship For the best of Christians may, by reason of the imperfection belonging to all, be seduced by the worst of hypocrites in the church, to connive at their transgressions and screen them from punishment. And in this way they prove as "the fire-brands"—the dear disciples are wounded—envy, strife, and every evil work, prevail amongst them. The hours which would otherwise be devoted to prayer, praise, preaching and hearing God's word, are employed in the examination of witnesses and heart-burning altercations, Consequently, the purity, the interest, prosperity and comfort of the church, require the immediate expulsion of all who do not give evidence that they are born of God. Remove the fire brands and the contention will cease. "Purge out therefore the old leaven."

Again—whatever prevents the admission of unworthy members, promotes the purity, the interest, prosperity, and comfort of the church. And, as wholesome, equitable laws are always odious to the unprincipled part of the community, so nothing is so formidable to false professors as close Apostolic discipline—nothing so odious as heart-searching, *practical* preaching. Real believers love the truth, and esteem the yoke of Christ easy, and his burden light: but false professors, scribes, Pharisees, and hypocrites, most esteem that preaching and that discipline which allows them the greatest latitude in their conduct; and this is what *they* call Gospel liberty. Consequently, such characters are not apt to seek for admission into a church, where the true Gospel is preached, and true discipline maintained.

On the contrary, where these are disregarded, or attended to in a very imperfect partial manner, there the church will swarm with those who will not "endure

sound doctrine," but swallow greedily "damnable heresies." There will be those "who walk after the flesh in the lust of uncleanness, and despise government"—there will be found those who betray the Saviour with a kiss, and "who crucify him afresh, and put him to open shame"—there will be seen "the dog returning to his own vomit again; and the sow that was washed to her wallowing in the mire." "Purge out therefore the old leaven."

3 Another very important end in church discipline is, to keep the character of the church unblemished in the estimation of unbelievers. If disorderly professors are suffered to remain in the church, it excites, in the minds of unbelievers, a strong prejudice against religion. For though "the natural man cannot receive the things of the Spirit of God," yet almost every one can discover whether or not a man's conduct corresponds with his profession. When, therefore, unbelievers see professors retained in Christian fellowship, whose lives vary so much from the Scripture character of saints; the natural principles of their unbelief are greatly strengthened, and they are ready to conclude that there is no reality in religion; or that almost all who profess it are designing hypocrites. It was this mournful consideration that drew from our Saviour the exclamation, "Wo unto the world because of offences! it must needs be that offences come; but wo unto that man by whom the offence cometh." It is evident, that in these words he had reference to those false professors whose ungodly lives prejudice others against His truth, and cause them to blaspheme his holy name. And it may be asserted, without the fear of contradiction, that if Voltaire, Hume, Gibbon, and Paine, have, by their infidel writings, murdered thousands of souls; the Achans, Ahitophels, and Judases, in the visible church, have slain their millions.

On the other hand, nothing perhaps presents to the mind of the unbeliever so strong an argument for the reality of religion, as the sight of a well-organized, well-disciplined Gospel Church—constantly and zealously attending upon the ordinances—moving forward, consistently, harmoniously and affectionately, in the faithful discharge of their various secular and religious duties. When all the members are seen thus maintaining a character, public and private, comporting with their high vocation—"denying ungodliness and worldly lusts, and living soberly, righteously and godly in this present world;" pursuing and practising "whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report:" then is the church "as fair as the Moon, clear as the Sun, and terrible as an army with banners." Such an exhibition of real and consistent virtue, reflecting in some degree the image of its Divine Original, cannot fail to impress the mind of the unbeliever with awe—constrain him to bow, at least, in his heart, with reverence to the supremacy of its influence—and to exclaim, in the language of Baal's worshippers, when Elijah's God displayed his presence and his power, "THE LORD, HE IS THE GOD, THE LORD, HE IS THE GOD."

MINUTES

OF THE

NORTH CAROLINA CHOWAN

Baptist Association,

HELD AT

POTECASEY MEETING-HOUSE,

NORTHAMPTON COUNTY, N. C.

MAY 18th, 19th and 20th, 1827.

NORFOLK:

PRINTED BY SHIELDS & ASHBURN,

At the American Beacon Office.

1827.

MINUTES, &C.

FRIDAY MORNING, May 18th.

At 11 o'clock the Introductory Discourse was delivered by Elder Harrell, from Mark, c. 1, v. 15.

The Association convened and after solemn prayer to Almighty God for a blessing on their efforts by Elder Martin Ross, opened for business. Elder Martin Ross was chosen Moderator, and James G. Hall assistant Clerk.

Ministering Brethren were invited to sit with us. Elder Petty and Brother Collier from the Meherrin Association, and Elder Luther Rice from Washington City, appeared and took seats with us.

The letters were then called for and read; the names of the Delegates enrolled, and state of the Churches recorded as follows:

CHURCHES.	DELEGATES.	Baptised	Rec'd by letter	Restored	Dismissed by letter	Excluded	Deceased	In Fellowship	Funds
Ahosky	James L. Warren, James Holloman, George Holloman	6	1	1	2	2	1	59	$1
Ballard's Bridge	MILES WELCH, William White							124	2 50
Bethel	MARTIN ROSS, William Clary, John Wood*	6	1	1	2	3	1	43	
Capehart's	John D. Castellow, James Mc'Gawn, R. Coffield							114	1 50
Cashie	REUBEN LAWRENCE, Turner Carter, J. B. Outlaw	2	1	1		2	3	114	1 50
Coleraine	WM. J. NEWBORN*, J. Ward, J. Downing, S. White	14			8	18	6	400	3
Connaritsey	George Williams, Harvey White, Parker Harmer	5	2	1	6	5	4	331	2
Cowenjock	Thomas Brumsey*, Jonathan Taylor*, H. Williamson*	4	2	1	3	2	2	131	1 50
Edenton	T. MEREDITH*, Joseph Manning, J. C. Skinner*	5	2	2	2	1	6	130	1 50
Elizabeth City	Abner Williams, William Scott, James Nash	2	2	1	2	1	5	163	2
Holly Grove	WM. H. JORDAN, James S. Mitchell, James White	1	1				7	81	
Meherrin	Silas Parker, John Saunders	2	2				4	67	1
Middle Swamp	JOHN HARRELL, David Riddick, Abraham Raby*	5	2			1	4	207	1
North Banks	JAMES WRIGHT, John Peele	2				2	1	54	1 50
Potecasey		1					1	61	
Powell's Point						1	1	123	2
Providence	WILLIAM DOXEY*, Samuel Forebee, James G. Hall	3					1	110	
Ramoth Gilead	Joseph Stokely, Edward Williams*, Isaac Brite	5						59	1 50
Roanoke Island		1			1	2		20	1
Ross' M. H.	JAMES ROSS*, Henry White, Aquilla Oxley	4						31	1
Sandy Run	Turner Horne, John B. Acree		2					59	
Salem	Thomas Jordan, William Wilson*, Aaron Fletcher		1				1	205	2
Sawyer's Creek	Joseph Brown, Daniel Tuttle, William Forbes*				2	2	3	133	1 50
Shiloh	John H. Wright	1				1	3	50	
Smith's Church	WILLIAM H. HARDY, *Hardy Cobb*			1		1	3	104	2
Yoppim	Richard H. Wheelbee				3	12	4	241	2
		82	19	8	35	62	62	3192	40 50

Note.—The names of Ordained Ministers are printed in CAPITALS—Unordained in *Italics*. Those marked with a Star (*) were absent.

☞ In the Churches at Powell's Point, North Banks and Roanoke Island, the number of members are stated as last year, as no letters were received from them.

A letter was received from the Neuse Association with 25 copies of their minutes; this Association delegated Elder Wm. P. Biddle and Brother James Griffin to visit us; Brother Griffin only was present.

Writers of letters were appointed as follows:

Brother Cobb, Elder Wright, Brother Outlaw } to the { Virginia Portsmouth Association. / Kehukee Association. / Neuse Association.

Elder Ross, who was appointed to write the Circular Letter, was prevented from doing so by his afflictions, age and infirmities; but recommended the Circular Letter of the Northamptonshire Association of 1801 to this Association.

Resolved, That Elders Ross, Wright, Rice and Jordan be appointed a committee to examine the Circular Letter recommended by Elder Ross, and report to-morrow.

Resolved, That Elder James Wright be appointed to prepare a Circular Letter to our next Association.

The committee appointed at our last Association to consider and report upon the best method of reviving and supporting the Missionary Society, reported that nothing had been done, and on motion, were discharged.

The committee appointed to correspond with the Associations in the State, on the subject of forming a State Convention, reported that nothing had been done, and on motion, the committee were discharged.

On motion, Agreed that our next Association be held in Elizabeth City, Pasquotank County, to commence on Friday before the third Lord's Day in May, 1828, and that Elder Wright, and in case of failure, Elder Harrell, be appointed to preach the Introductory Sermon.

Agreed, That we meet to-morrow at 9 o'clock. Adjourned with prayer by Elder Welch.

SATURDAY, May 19th.

Association met according to adjournment—Prayer by Elder Luther Rice.

Agreed, That we appoint Preachers for this day—when Elders Welch, Petty and Lawrence were appointed.

Elder Robert T. Daniel, from Virginia, and Elder Noah Davis, Agent for the Baptist General Tract Society, of Philadelphia, appeared and took seats with us.

Elder Murfee and Brother Bowers, delegates from the Virginia Portsmouth Association, presented a letter, together with 25 copies of their minutes—Their letter was read and received and the delegates invited to sit with us: When Elder Murfee and Brother Bowers took seats accordingly.

Resolved, That the Clerk prepare a memoir of the sufferings and death of Brother THOMAS BROWNRIGG, deceased, to be appended to these minutes.

Elder William H. Jordan having removed beyond the bounds of this Association, tendered his resignation as Clerk and Treasurer of the Association, which was received, and Brother James G. Hall was appointed Clerk and Treasurer, to fill the said vacancy.

Corresponding letters were called for. Brother Outlaw presented a letter to the Neuse Association, which was read and received, and Elders Reuben Lawrence, Jordan and James Ross were appointed delegates, to take with them 25 copies of our minutes.

Brother Cobb presented a letter to the Virginia Portsmouth Association, which was read and received, and Elders Harrell, Newborn, Wright, Lawrence and J. Ross appointed delegates, to take with them 25 copies of our munites.

Elder Wright presented a letter to the Kehukee Association, which was read and received, and Elders Wright and Hardy and Brethren Outlaw and Carter appointed delegates, to take with them 25 copies of our minutes.

Brethren Outlaw and Cobb were appointed a committee to receive contributions and settle with the Treasurer.

Agreed, That 1000 copies of the minutes be printed for distribution, and that the Clerk send the Churches not represented in this Association, their usual quantity of minutes, with the request that they would send their contributions to the Clerk.

Resolved, That Brother John Wheeler of Murfreesborough, and Brother William R. Minor of Windsor, be appointed to receive and distribute the minutes among the Churches composing the Bertie Union Meeting, and that Brother Joseph Manning of Edenton, and Brother Abner Williams of Elizabeth City, be appointed to receive and distribute the minutes among the Churches composing the Yoppim Union Meeting.

Whereas, it is reported that the Columbian College, in the District of Columbia, originated by the Baptist Brethren, and involving more or less, the reputation of the denomination, has become embarrassed and in danger of ruin, we have thought proper to make known these facts, that our brethren and friends may take the matter into consideration, and afford such *aid*, in this time of need, as the good providence of God may enable them cheerfully to bestow; either by pecuniary contributions, or by sending their sons to that College for education.

The committee appointed for the purpose, reported the following state of the funds:

Balance due last year,	$79 50
Contributions	40 50
	$120 00
Printing the minutes, &c.	40 00
Balance due the Association,	$80 00

Agreed, That preaching commence at 9 o'clock to-morrow, and that Elders Rice, Daniel and Davis be appointed to preach.

Elder Noah Davis, Agent of the Baptist General Tract Society, presented us with a number of copies of their Annual Report and Tracts, &c. which were thankfully received and distributed among the delegates of the several Churches of this Association.

Elder Davis also made an interesting communication on the objects of the Baptist General Tract Society, recommending it to the consideration of the Brethren composing the Association.

The Association adjourned until the next Association, to be held at Elizabeth City, on Friday before the third Lord's Day in May, 1828.

Prayer by Elder Daniel.

LORD'S DAY.

Elder Rice preached from Phillippians II, 11. Elder Davis from Gallatians, last chapter and 5th verse. Elder Daniel from John XIV, 2—"*In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.*"—From the heart cheering truths of the Gospel delivered, and the deeply affected congregation, we trust that much good was done in the name of our blessed Redeemer.

MARTIN ROSS, *Moderator.*

JAMES G. HALL, *Clerk.*

BIOGRAPHICAL SKETCH

OF

BROTHER THOMAS BROWNRIGG.*

It has been well said by a good writer, that the advantages of biography are almost indescribable. Principles however pure, without practice, answer no valuable purpose. A man's life should always be a commentary upon his profession. Without this the most unexceptionable theories fall into contempt. Much more regard is generally paid to the deportment than to the declarations of professors of religion. Arguments in favor of opinions, are sometimes successful weapons; but they are seldom so, unless backed by the most powerful incentives, *good examples.*

A man may attempt to shew his faith by his words; but if he wishes to be believed, he must manifest it by his works also: Hence the proverb, "example often does more than precept."

The biography of a virtuous man exhibits to the contemplative mind the most prominent features of a well spent life, and thereby excites a laudable desire in the reader, to emulate the character set before him:—an emulation which cannot be elicited by arguments, however impressive.

According to the best information we have been able to obtain, THOMAS BROWNRIGG, the subject of this memoir, was the son of Richard Brownrigg, Esq. an Irish gentleman, who emigrated to this country, and settled at a place called

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* Nearly the whole of this Memoir was written by Elder Ross. We have been compelled to abridge some parts of it and have also made such additions as we considered important; and regret the necessity of omitting many interesting facts, which would have been instructing and edifying to the christian and useful in the Church of God.

Wingfield, on Chowan River, Chowan County, (N. C.) Mr. Richard Brownrigg intermarried with Miss Sarah Campbell, the daughter of an Irish gentleman by that name, who lived in Bertie County, by whom he had Thomas Brownrigg and several other children.

Brother Thomas Brownrigg was born the 9th October, 1769, and died the 1st of August, 1826. He obtained a hope in Christ in March, 1814, was baptised by Elder Martin Ross in Albemarle Sound, in July of the same year, and received as a member of the Baptist Church, at Bethel, then, and still under the pastoral care of that venerable disciple above named. He shortly afterwards took a dismission from the Church at Bethel and joined the Church at Ballard's Bridge, of which he continued a very active, useful and much beloved member to his death.

By the death of his father, brother Brownrigg fell heir to a portion of his property, which was considerably diminished by the depreciation of the currency of the country, but having something left to begin with, by hard labour, great industry and economy, he accumulated a large estate. Being born in high life (as it is called) he indulged himself freely in the fashionable circles in which he moved, *and walked according to the course of this world.*

From his own account, he, when young, entertained the most violent prejudices against the Baptist Society, who about, or a little before this time, began to make their appearance in Bertie. He heard so many reproachful things said of them, which believing to be true, he greatly wondered they were suffered to exist. Several circumstances,

however, after a while tended to remove those prejudices. His mother (for whom he cherished the fondest attachment) when young, had heard the renowned Whitfield preach: impressions of a powerful nature were then made on her mind. When the Baptists came, she attended on their ministry, was much interested, and declared that it was the same doctrine Mr. Whitfield preached. Brother Brownrigg also became better acquainted with them himself, and was convinced that those evil reports were untrue; yet, at that time, he had no thought of ever connecting himself with them.—About this period he went with his pious mother to a meeting in the neighborhood of Colerain, in Bertie, where he heard a sermon preached by Elder Martin Ross, which so wrought on his mind as to alarm him greatly. He said, that although, for many years afterwards, he continued to walk in a course of sin and rebellion, he never could wholly shake off the impressions which were then made on his mind. In consequence of this circumstance, he sought and obtained an acquaintance, and contracted a friendly intimacy with Elder Ross, which continued and increased until his death.

The circumstances of his conversion to God, seem to be connected with the experience, and dying exercises of his second wife, Mrs. Susan Brownrigg.

Brother Brownrigg has been four times married. His first wife was Miss Ruth Baker, of Hertford County; his second was Miss Susan Martin, of Halifax; his third was Mrs. Underhill, of Chowan, and his fourth and last wife, Mrs. Hathaway, of Edenton. All of whom were most amiable and excellent women. His second wife, Mrs. Susan

Brownrigg, had for some time before her last sickness, been concerned about a preparation for death and another world, but in her last illness her conviction of sin became very pungent and her distress great indeed. Elder Ross was often sent for to converse and pray with her, and was much in her company. Brother Brownrigg, seeing the great distress of his wife, and hearing the conversations of Elder Ross with her and the prayers that he offered in her behalf, became much alarmed about his own soul, and his former convictions greatly increased. It was a moving scene indeed; the wife sinking gradually into the arms of death, and earnestly crying for mercy; the husband (although in health) yet in the deepest distress of soul. Their exercises were so strong, they had occasionally taken separate rooms, each earnestly requesting that prayer might be made for them, which was always done. *Grace* finally became triumphant, Mrs. Brownrigg obtained relief and rejoiced exceedingly in the hope of the Gospel.

Elder Ross was absent when Mrs. Brownrigg found peace, but in a few days he was sent for again. He found brother Brownrigg still in deep distress, seemingly almost in despair. Mrs. Brownrigg had fallen into great darkness and seemed in a measure to have lost her hope. When she had an abiding sense of the love of God, she was a Christian; but when that was not the case, she in her own view was deceived. She had not yet learned to walk by faith. Her case called for much caution and tenderness. However, through the goodness of God, she, in a short time was again rejoicing in the hope of a blessed immortality; praising her beloved JESUS, and calling on all around her to do the same.

Brother B. continued in the room until this happy state of things took place, he then went to another, and Elder Ross was called in; his conviction and consequent anguish of soul, seemed now to have taken deeper hold upon him than at any previous time. While engaged in prayer and conversation with brother B. he was again requested to see Mrs. B. She was still in the enjoyment of peace, but would not agree that the minister should leave her. It was thought by the Doctor that she could not live through the night; she however lived a few days longer and departed in the utmost tranquility. But to return, Elder Ross continued in the room until a late hour of the night; at length the Doctor insisted that he should retire to bed, promising that if any alteration took place he would call him up.—When he retired, he left brother B. in the room. He had scarcely got warm in bed before the Doctor came, and much agitated, requested him to rise immediately, which he did, supposing Mrs. B. was departing, and asked if it were so; the answer from the Doctor was no, but Mr. Brownrigg; Mr. Brownrigg! why what of Mr. B.! Oh! he has lost his reason, he has lost his reason. Not so Doctor, I hope. Going into the room he found brother B. sitting with his hands together, his eyes closed and the tears streaming down his cheeks.—As soon as brother B. heard his voice in the room he rose up, took him affectionately in his arms, and his first words were VICTORY! VICTORY! THANKS BE TO GOD THAT GIVETH US THE VICTORY, THROUGH OUR LORD JESUS CHRIST. He then sat down again, the tears still flowing from his eyes, and did not seem much inclined to talk; indeed, it seemed as if his conversation was in heaven.

Mrs. B. earnestly inquired of Elder R. what was his opinion about this astonishing circumstance; he told her without reserve, that his opinion and hope was, that God had graciously manifested himself to him, and shed abroad his love in his soul. She then desired brother B. to tell her more about it himself. He then arose, came near the bed side, and (considering the strong exercises he had so recently passed through,) gave a moderate, clear and very satisfactory account of the great and merciful deliverance God had granted to him. She then called him to her, embraced him very tenderly and thanked God, that he had kept her alive long enough to witness such a great mercy, shown to him, as well as herself: And further said, "Oh! that this had taken place years ago, we could have joined the Church at Ballard's Bridge, been of some service to them, and O! what joy and consolation might we not have derived from the society of God's people, but blessed be God, we shall meet in heaven; and that will be good enough and long enough to complete our felicity."

From this time brother B. was seriously seeking to know what his duties and privileges were as a christian. And what denomination of christians kept the ordinances as they were delivered, and worshipped God according to his holy word. He was constant in prayer and not only read, but *searched the Scriptures.* It might be said of him, that he did "humbly inquire, with earnest desires to know what the Lord of his servants requires." Having taken the resolution, to be directed in these important inquiries by the *word of God*, and *that, in its plain and obvious meaning;* he was not suffered to continue long in a state of uncertainty. It is

not to be supposed, that this conquest over his former prejudices, was obtained without a struggle: to separate himself from the connection among whom his fathers had worshipped, was a trial indeed, a sore conflict; but it was an axiom with him that every thing is to be sacrificed to a *good conscience;* he therefore united himself to the Baptist Church and was baptized as already stated, and then went on his way rejoicing.

Brother Brownrigg, like all other christians, had his imperfections and his conflicts. If he sometimes was made to cry out, who is sufficent, for these things? at others he was enabled to realize the promise of God, "that my grace is sufficient for thee;" and to unite in "thanks to God who giveth us the victory through our Lord Jesus Christ."

His life was, what the life of every Christian should be, a commentary upon his principles and his profession. He exemplified his faith by his works and his life. If we view him in the sanctuary, he displays the character of a disciple of Jesus, not like Martha, troubled about many things, but like Mary sitting at the feet of Jesus, desirous to be instructed in those things which pertain to the kingdom of God.

In his transactions with mankind, he was open, honest, candid and liberal. He seemed to feel that he lived not for himself alone, but for the good of his fellow men. Hence he was ever ready to extend the hand of relief to the poor and needy and to render his assistance for the promotion of the public good.

His life was devoted to the cause of Christ, and many of our Churches have had cause to bless him as a peace maker. He was long an able and useful

member of our Associations, and often presided over them. He not only possessed the ability to be useful, but whatever his hand found to do, he seemed to do with all his might. By his humble boldness in the cause of Christ, he did much towards the advancement of the Redeemer's kingdom. His example is worthy of imitation, and his fervour of spirit, his prayers and his exhortations, will not soon be forgotten. And *although now dead, his example still speaketh to the living*, and, we trust, will be the means of doing much good.

As a master he was kind, as a father tender and indulgent, and as a husband affectionate and attentive. He ruled well his own household, and displayed a happy talent in the management of his family and domestic concerns, seldom equalled. He manifested the most ardent solicitude for their welfare, and sought to train them up in the nurture and admonition of the Lord.

Brother B. has seven children that survive him, all of whom are respectable and respected.

There is one circumstance attending the change wrought in two of his daughters, which we must be permitted to record, as a remarkable instance of answer to prayer. Brother B. was a man of prayer. He prayed earnestly for his children. On one of these occasions, when he had been pouring forth his supplications with strong cries, he received such *indications*, as he took for an answer of prayer, respecting the conversion of two of his children; but which two, he knew not. This he related to Elder Ross, some time before any visible change had taken place in the minds of any of his children. His confidence in the promise, (as he called it)

remained unshaken And so it was in the good providence of God, that his two eldest daughters were awakened about the same time. They were in deep distress—but their dear father had learned by this time, how to speak a word in season. O! how did he converse, weep and pray with them. He said he rejoiced, but rejoiced with trembling. They were both brought into the liberty of the Gospel, and both made a public profession of their faith in Christ, were baptised by Elder Ross. and are now worthy members of the Church at Ballard's Bridge.

The worthy subject of this memoir, in his latter days, was greatly afflicted with a cancer in his face; which from its first appearance, was of more than twenty years continuance. In the early stage of its progress, it was not very troublesome, but a few years before it terminated his life, it made rapid advances and his sufferings were great in the extreme. A considerable part of his face was eaten away, and for some time before his death, it was scarcely possible for him to articulate so as to be understood by any except those who were constantly with him; but it was esteemed a great mercy, that by their assistance, his friends were enabled to hold short conversations with him — Although his unparalleled sufferings continued so long, yet, (through the great mercy of God) his patience and fortitude, and even cheerfulness were great throughout

During his whole illness, he manifested the greatest anxiety for the salvation of his family and friends, and notwithstanding the acuteness of his sufferings, he continued to exhort and

pray for them. Frequently, (as long as he could be understood.) he called them around him at the bedside, and exhorted them, as one just ready to sink into the arms of death, to behold the lamb of God, that taketh away the sins of the world.

Here did the Christian character shine forth; here the power of religion was exemplified indeed :—There was no murmuring, complaining or repining, but sweet and cheerful resignation to the will of God.

He would often say "not one blow too heavy, not one stroke too many." "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, and thy will, O God, be done." And again "his way was much rougher and darker than mine—did Jesus suffer and shall I repine? No: though he slay me, yet will I trust in him, and love him too. O! he is precious—precious Jesus! Through the sovereign freeness and mighty power of divine grace, I shall be with thee to behold thy glory —to *behold thy glory, and to be like thee.*" Turning his eyes towards his old friend, he said, "yes brother Ross, *we shall be like him, for we shall see him as he is, and know him even as we are known.*"

When death drew near, for he was very sensible of its advances, his family were collected in the room, and at his request, a chapter was read and an attempt made to sing a hymn, but tears and sobs in a measure prevented. It was his desire to pray with his family once more, but he was too much exhausted, and after taking an affectionate and affecting leave of each one—he

looked round upon them and waving his hand, he twice said, so as to be distinctly understood, "GOD BLESS YOU ALL—GOD BLESS YOU ALL," and then fell asleep in Jesus.

Mark the perfect man, and behold the upright, for the end of that man is peace. Precious in the sight of the Lord is the death of his saints. The righteous shall be had in everlasting remembrance.

Thus lived and thus died this holy man of God.

Note.—From the length of the Memoir of Brother *Brownrigg*, it has been found indispensably necessary to omit the *Circular Letter*, as it would have extended the Minutes of our Association to an unusual length, and incurred an expense for printing, considerably more than the annual appropriations of the Churches to the Association fund. The printing has already been delayed for more than two months, on account of the difficulty and expense of getting the Minutes printed with the Circular Letter attached to them; and now, for the reasons stated above, it is found necessary to omit the Circular Letter altogether.

JAMES G. HALL, *Clerk.*

MINUTES

OF THE

TWENTY-THIRD ANNUAL MEETING

OF THE

North-Carolina Chowan

BAPTIST ASSOCIATION,

HELD AT

ELIZABETH CITY, N. C.

MAY 16th, 17th and 18th, 1828.

NORFOLK:

PRINTED BY SHIELDS & ASHBURN,

At the Beacon Office.

1828.

MINUTES, &c.

FRIDAY, May 16th.

The introductory discourse was delivered by Elder James Wright, from Canticles, c. 4, v. 12.

The Association convened and after solemn prayer to Almighty God for a blessing on their efforts, by Elder James Ross, opened for business. Elder James Wright was chosen Moderator, and Edmund Hoskins assistant Clerk.

Ministering brethren were invited to sit with us: When Elders R. T. Daniel and R. B. C. Howell, from the Virginia Portsmouth Association, and Elder Luther Rice, from Washington City, took seats with us.

The Letters were called for and read; the names of the Delegates enrolled, and state of the Churches recorded as follows:

CHURCHES.	DELEGATES.	Baptised	Rec'd by letter	Restored	Dismis. by letter	Excluded	Deceased	In Fellowship	Funds
Abosky,	George Williams,* James Holloman,* Jas. Newsom,*	15	2	1	4	1		72	$1
Ballard's Bridge,	Miles Wecil, Exum Simpson, William White,	20			12	1		126	2
Bethel,	Edmund B. Skinner, John Wood,* William Clary,	13					5	49	2
Capehart's,	John D. Castellow, James McGilawn,				1		3	40	2
Cashie,	Reuben Lawrence, Joseph B. Outlaw, Turner Carter,	3	2		3		3	109	1 50
Coleraine,	James Ward, William Etheridge, John Downing,	5	4		12		2	400	3
Comanticsey,	Stephen Baizmore, James Williford, Wm. Wynns,	3			4		2	230	1 50
Cowenjock,	Samuel Tatem, *Foster Jarvis*, Joshua Baxter,	1			6		3	126	1
Edenton,	Thomas Meredith, Jos. Manning, Josiah C. Skinner,	14	3	1	4	1	1	127	1 50
Elizabeth City,	Jeremiah Etheridge, *David Taylor*, Stephen Stafford,	9	1		5	2	3	126	1
Holly Grove,	James White, James S. Mitchell, William Spivey,				3		8	160	2 50
Meherrin,	Isaac Carter, James Weston, Samuel J. Wheeler,	4	4		5	1	2	75	2
Middle Swamp,	John Harrell, *David Dukes*, Abel Savage,	58	2	1	28		1	206	2
North Banks,	*John Whitson*, Mathias Toller, Thomas Walker,						1	100	2
Piney Grove,	Edward Howell, Jonathan Rodgers,	33			2		1	58	1
Poteasey,	James Wright, John Peele,		1					47	1
Powell's Point,	Caleb Forbes, Benjamin Evans, Jesse Sawyer,	1			5		3	83	1
Providence,	William Doxey, *James G. Hall*, Isaac Baxter,	9	1		16	2	3	121	1
Ramoth Gilead,	Isaac Bright, Carey Spence, William Bright,	9	1		2	1	3	28	1
Roanoke Island,	Malachi Corbell, Adan Etheridge, E. Brickhouse,	3	1		2		3	49	1
Ross's M. H.	James Ross, Aquila Oxley, Henry White,*	7	1	1	4		2	88	2
Sandy Run,	John B. Acre, Turner Horne,	1	2		3		3	197	2
Sandy Cross,	Willis Riddick, Henry Spivey, Quinton H. Trotman,	17	1		2		1	151	2
Salem,	Thomas Markum,* Thomas Jordan, William Wilson,	6						31	1
Sawyer's Creek,	Richard Jarvis, William Forbes, Joseph Brown,	1		1	4		2	60	2
Shiloh,	Samuel Walkup, John H. Wright, Richard Berry,*	3			7		4	97	2
Smith's Church,	Harry Cobb, Charles R. Keo,*	1	1	1	1		6	240	2
Yoppim,	Joseph C. Benbury, Richard H. Whidbee, S. Wilder,*	9	2		6		6	135	2
		9	1		2		1	35	1
		246	31	17	97	7	57	3200	47 62

Note —The names of Ordained Ministers are printed in SMALL CAPITALS—Unordained in *Italics*.—Those marked thus (*) were absent.

The newly constituted Churches at Sandy Cross and Piney Grove, petitioned by letter and delegates for admission into the Association, and the Association being satisfied of their character and condition, they were admitted as members, and the delegates invited to take seats with us.

A letter was received from the Virginia Portsmouth Association, with 25 copies of their minutes. This Association delegated Elders Woodson, Howell, Sherwood and Brother Hendren to visit us; Elder Howell and Brother Hendren only were present.

Elder Wright, who was appointed to write the Circular Letter, reported that he had prepared no letter.

Resolved, That Elder Thomas Meredith be requested to prepare a Biographical Sketch of Elder Martin Ross, deceased, to be published with these minutes.

Writers of letters were appointed as follows:

Brother Jordan } to the { Virginia Portsmouth Association.
Brother Cobb } to the { Neuse Association.

The Stage was occupied to-day by Elders Baizmore and Jordan.

Agreed, That we appoint preachers for to-morrow and Lord's day—whereupon, Elders Daniel, Rice and Harrell were appointed to preach to-morrow, and Elders Daniel, Howell and Ross on Lord's day.

On motion, agreed, That Brethren Turner Carter and Joseph B. Outlaw be appointed to receive contributions and settle with the Treasurer.

On motion, agreed, That the next annual meeting of this Association be held at Smith's Church, in Northampton County, N. C. to commence on Friday before the third Lord's day in May, 1829, and that Elder James Ross, and in case of failure, Elder Harrell be appointed to preach the introductory sermon.

Agreed, That we meet to-morrow at half after 8 o'clock. Adjourned, with prayer by Elder Baizmore.

Elder Howell preached this evening in the Methodist Meeting House, to a large and attentive congregation.

SATURDAY, May 17th.

Association met according to adjournment—Prayer by Elder Rice.

Corresponding letters were called for. Brother Cobb presented a letter to the Neuse Association, which was read and received, and Elders James Ross, R. Lawrence, Hardy Cobb and Brethren Turner Carter and J. B. Outlaw, were appointed delegates, to take with them 30 copies of our minutes.

Brother Jordan presented a letter to the Virginia Portsmouth Association, which was read and received, and Elders Wm. H. Hardy, Hardy Cobb and John Harrell were appointed delegates, to take with them 25 copies of our minutes.

Resolved, That Elders James Wright and Hardy Cobb be appointed to write a Biographical Sketch of Elder Hillary Morris to be appended to these minutes.

Resolved, That Elder James Wright be appointed to prepare a Circular Letter to our next Association.

Agreed, That Brother James G. Hall have one thousand copies of our minutes printed and distributed among the Churches.

Elder Howell was requested to preach in the Methodist Meeting House to-night, and Elder Harrell in the Court-House.

The committee appointed for the purpose, reported the following state of the funds :

Balance due last year,		$80 00
Contributions,		47 65
		$127 65
Cr.		
By printing the minutes,	$34 00	
Transcribing do.	10 00	44 00
Balance due the Association		$83 65

Resolved, That we recommend the "*Baptist Preacher*," a periodical work, published monthly, at Boston, by the Rev'd William Collier, at $1 per year, to the Brethren composing the Churches of this Association, believing that its circulation is calculated to be of great advantage to the cause of enlightened and true piety, and well calculated to diffuse a correct knowledge of the doctrines of the denomination under whose auspices it is published.

On motion, agreed, That the following recommendation of the "*Religious Herald*," and statement of the Trustees of the Columbian College be appended to our minutes.

RECOMMENDATION

OF

THE RELIGIOUS HERALD.

Believing that the circulation of religious periodical papers is of great advantage to the cause of enlightened and true piety, useful in many respects to the whole community, and particularly beneficial to youth—Believing, too, that the importance of this is not sufficiently considered nor felt, we take the liberty of urging it upon the attention of our brethren and friends. We earnestly recommend the "RELIGIOUS HERALD," published in Richmond, Va. on Friday of every week, by our Brother Wm. Sands, edited by our Brother Elder Henry Keeling. The price is two dollars and fifty cents, if paid at the beginning, or three dollars if not paid till the close of a subscription year. We sincerely hope the number of subscribers will be greatly increased. It is exceedingly desirable that every family, especially where there are youth, should take such a paper. In case an individual cannot well bear the expense alone, better two, or even three unite in taking it, than be without its valuable information and beneficial influence.

As every one who procures six subscribers and forwards the payment for them, is entitled to his own *gratis*, we should encourage this as much as possible. Any minister almost, with but little exertion, might obtain six subscribers, and with but little trouble collect and forward the payment for them. In this way incalculable good might be done! Brethren, think of this! *May the blessing of the Lord accompany the Religious Herald.*

Robert B. C. Howell,	*John Kerr,*
Robert J. Daniel,	*James B. Taylor,*
Thomas Meredith,	*Eli Ball,*
Henry Cobb,	*William Richards,*
John Harrell,	*J. D. McAllister.*

COLUMBIAN COLLEGE

IN

THE DISTRICT OF COLUMBIA.

Extract from the Report of the Committee on the $50,000 *Subscription.*

"We, the aforesaid Committee, do hereby certify to all whom it may concern, that the above named Subscription of fifty thousand dollars is completed, and that the conditions of payment are fulfilled."

"The available means of payment, the $50,000 Subscription, and Metropolis Bank Stock, valued at $17,440, deducted from the sum to be paid, $71,027, leaves 3,587, to meet which, additional subscriptions are still to be made."

"In relation to the prospects of the College in its future operations, it affords us great pleasure to say, that we have full confidence in the wisdom and prudence of the Board of Trustees."

"The College operations to be resumed the second Wednesday (14th day) of May. Professor Ruggles and Tutor Boulware will conduct the first three classes during the Summer term, and it is expected that Dr. Chapin will enter upon his official duties as President of the College next Autumn. Never was so deep an interest in the prosperity of this Institution cherished, and we fondly hope that the severe struggles through which it has passed in its infancy, will contribute to the safety and strength of its maturity."

ROBERT B. SEMPLE,

LUCIUS BOLLES,

ELON GALUSHA,

ELI BALL,

W. T. BRANTLY.

Whereas, the members of this Association have contributed the sum of Fifty Dollars to the Columbian College, which has been placed to the credit of this Association, so as to entitle them to an Elector, to vote for the Trustees of said College:

On motion, it is agreed, That Brother James G. Hall be appointed an Elector to vote for the Trustees of said College.

The Association adjourned until the next Association, to the held at Smith's Church, Northampton County, N. C. on Friday before the third Lord's day in May, 1829.

Prayer by Elder Meredith.

SUNDAY, May 18th.

Elder James Wright introduced the services of the day by prayer, singing and an appropriate address.

Elder Howell preached from St. Matthew, chap. 5, v. 4—"*Blessed are they that mourn, for they shall be comforted.*"

Elder Daniel preached from Zachariah, chap. 6, v. 13—"*Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne: and he shall be a priest upon his throne: and the council of peace shall be between them both.*"

The congregation was large and attentive, and we trust that much good was done in the name of the Blessed Redeemer.

MEMOIR

OF

ELDER MARTIN ROSS.

MARTIN ROSS, the subject of the present narrative, was the third son of *William Ross*, whose ancestors had emigrated from Scotland and settled in Virginia. He was born in Martin County, N. C. on the 27th of November, 1762. Concerning his childhood and youth, nothing is known, except that he resided on the plantation with his father, and assisted him in the various offices of husbandry.

At an early age, he obeyed the call of his country; cheerfully exchanged the comforts of home, for the hardships and dangers of the camp, and joyfully contributed his aid to the attainment of that civil and religious liberty, which was then an object of ardent and doubtful contention.

After his return to the house of his father, and while yet but green in years, he was led to consider the claims of the Christian Religion. He soon became sensible of its peculiar suitableness to the condition of fallen man, its sufficiency to sustain him under the manifold ills of life, and its ability to qualify him for the momentous events of eternity. Especially, he became convinced of its applicableness to his own individual case. Oppressed as he was by the weight of unpardoned guilt; tortured by the reproaches of an awakened conscience, and cast down by the frowns of an angry God, he found this blessed system alone possessed of the power to change his mourning into joy—to calm and subdue his fears—to sooth, and regulate, and exalt his affections, and to gladden his heart by the hope of a glorious immortality. He was therefore not long in embracing it with all the eagerness of a sinner, who is aware of his perilous situation, and believes this the only means of deliverance and safety. He was accordingly baptised by Elder *John Page*, and united to the Church at Flat Swamp, in the County in which he resided, in January, 1782.

Shortly after he had embraced the religion of Christ, and when he had more fully experienced the advantages which it confers, he became greatly solicitous to proclaim its excellence and praise, and to recommend it to the attention of his fellow-men. His desires and motives being approved by the Church of which he was a member, he was accordingly granted a license, and began to preach the gospel in July, 1784. And by his long and steadfast continuance in the

station to which he was called, and his faithful and unwearied discharge of its duties, he has shewn that the trust reposed in him was not misplaced.

In the year 1783, he became the husband of Mrs. Deborah Moore, widow of James Moore, Esqr. originally Miss Clayton, by whom he had several children, and with whom he lived until 1796, when she was removed by death, and he was called to weep over an early and afflictive bereavement.

Having been invited to take the pastoral charge of the Baptist Church at Skewarky, Martin County, he was ordained by Elders Page and Burkit, and settled as Pastor over that body, in March, 1787. Here he continued the approved and faithful minister until the year, 1796, at which time the Baptist Church at Yoppim, Chowan County, having offered inducements which the other did not possess, he was induced to relinquish his previous charge, and become the Pastor of the latter Church.

Shortly after his settlement with the Church at Yoppim, he solicited and obtained in marriage, Mrs. Mary Harvey, widow of Miles Harvey, Esqr. by whom he had one son, and with whom he lived in all the endearments of conjugal harmony, until the year 1825, when he was again called to mourn for the loss of a worthy and beloved companion.

To the Church at Yoppim, he continued to bear the relation of Pastor, until about the year 1806, when he was prevailed upon to discontinue his connexion with that body, and accept the care of the Church at Bethel, Perquimans County ; a Church which had been formed under his own hand, and of which he continued the ardent and devoted Minister to the day of his death.

During his connexion with this Church, which forms much the longest period in his history, our deceased friend was actively and successfully engaged in the multifarious duties of the Christian Minister. Besides the labours devoted to the Church more immediately under his charge, and which were frequently blessed in a high degree, he did much for the interests of the gospel in the adjoining region of country. Several new Churches were established by his toil and perseverance, and many others were greatly assisted by his ministerial labours, and his faithful and fatherly counsels. And in the association with which he was connected, where his influence was extensively and beneficially exerted, and to which his watchfulness and care were assiduously devoted, his loss will be acutely felt, and long and sincerely lamented.

In the year 1825, our venerable brother experienced a succession of the most trying and painful bereavements, in the loss of his excellent wife, and his only son by his second marriage. The former had been his faithful and devoted companion for nearly 30 years, and had become endeared to him as well by the lapse of time, as by her social

and amiable qualities. The latter he had regarded as the staff of his old age, the comfort and solace of his declining years. Both were torn from him by the hand of death in one fatal year. His wounded sensibility had not ceased to bleed for the former, when a new, and perhaps a deeper rent was made by the sudden and premature death of the latter. These would have been evils, weighty and oppressive evils, had he been surrounded by a numerous group of ardent and intimate connexions, ready to sympathise with him in his affliction, and by various kindly and soothing attentions, to mollify the wounds of his spirit, and to deaden the sense of his recent bereavements. But this relief was, in a great degree, denied him. Children indeed he had had;—but they were no more. They had fallen one by one, like branches from the hoary and shattered oak; and he was now left to mourn in solitude, in all the heaviness of an oppressive and undivided grief. And although he evidently sustained these afflictions with a becoming fortitude and resignation, yet it is more than probable that they assisted to undermine a constitution, already shattered by disease, and impaired by time. From that period therefore, his health gradually, but visibly declined. And his increasing infirmities, in a great measure, unfitted him for the enjoyments of society and the duties of his office.

But it was not until the autumn of 1827, that his situation was considered critical. At this time, his disease assumed a more settled and alarming aspect. He was confined to his house, to his chamber, and at length to his bed. Medicine had evidently lost its power to heal or to relieve. His constitution was gone—and death approached with a sure and rapid step.

Under these circumstances, our deceased friend was fully apprized of his situation. He knew that disease had triumphed, and that dissolution was at hand. He was aware that his race was run, and that his final change approached. But he was neither dismayed nor cast down. He was only approaching a crisis, which he had long had in view, and for which he felt himself amply prepared. He knew in whom he had believed, and he knew he was able to keep that which he had entrusted to his care. He was conscious that he had "fought the good fight," that he had "finished his course" and that he had "kept the faith;"—and he therefore confidently believed that he should obtain that "crown of righteousness" which is kept in reversion for all them that hold out unto the end.

The writer of the present sketch was with him about a fortnight before his dissolution. The image of death was then upon him!—"His eye was dim, and his natural face abated." His voice was feeble, and his outward man decayed. But his mind was unimpaired. His faith and hope were steadfast,—his peace was undisturbed, and all the powers of his spirit reposed in the tranquility of an unshaken confidence. He spoke of the change that awaited him, without fear,

and without emotion. In relation to his secular affairs he had no concern; for he had committed them to the hand of his Heavenly Father. As it regarded his prospects beyond the grave he said, "*there was nothing transporting, and there was nothing distressing or discouraging.* He was evidently in possession of a hope,—a good and enduring hope,—which was as an "anchor to his soul, both sure and steadfast." He spoke of the comparative littleness of all sublunary things; appeared much and tenderly concerned for the salvation of sinners,—indicated the deepest interest in the Christian Church,—and seemed anxious to depart and be with Christ.

This comfortable state of mind did not leave him. His tranquility, his confidence, his firm, but meek and modest assurance; his ardent aspirations after heaven, continued even until the last. When his hour had come, he was sensible of its arrival; and met it without a tear, and without a struggle! He took a deliberate and affecting leave of his family—composed himself on his pillow—and peacefully closed his eyes in death. His decayed and emaciated form, was, on the following day, laid by the remains of his wife and son, beneath the spreading branches of his favourite willow; while his liberated and triumphant spirit, had doubtless found "a building of God; an house not made with hands, eternal in the heavens."

In all his private relations Mr. Ross was amiable and exemplary. In his family, he was uniformly the affectionate husband, the indulgent parent, and the mild and humane master. In the circle of his friends and acquaintances, although he made no pretentions to polished and courtly manners, he was respectful in his attentions, dignified in his demeanor, and chaste and instructive in his conversation. In all his intercourse with the world, he was the kind and obliging neighbour; the exemplary christian—the useful citizen—and the ardent and effective philanthropist. In every situation, he had sympathy for the distressed; he gave protection to the destitute and friendless; his hospitality was plain but cordial and substantial towards all who entered his habitation—and he had much of the milk of human kindness in his deportment towards all his fellow mortals.

In his ministerial character, he combined those qualities which are useful, rather than dazzling; and which are calculated to secure the approval of heaven, rather than the applause of men.

His attainments were highly respectable. Although he laid no claims to the reputation of a classical or critical scholar, yet he possessed an ample fund of general and useful knowledge, and on various subjects of practical importance his information was accurate and extensive. Although denied the advantages of a liberal education, he had not failed to enrich his mind, naturally lucid and vigorous, with the various fruits of observation, reflection, and extensive reading. He possessed an accurate knowledge of the leading doctrines of the gospel; was familiar with the general history of the Christian

Church; had considerable acquaintance with the most approved theological writers; was held in much repute for his skill in Church-government, and knew much of human nature, and of the world.—And although he sincerely lamented the disadvantages of his youth, and was ardently desirous to enlarge the stock of his knowledge; yet his acquirements were manifestly such, as to constitute him an able and worthy Minister of the New Testament, and to entitle him to the praise due to an improved and enlightened mind. It is but just to add, that he was an earnest friend to intellectual improvement, especially among his brethren in the ministry. He was not of that class of men, who, because they have been denied the advantages of a literary education themselves, are led to undervalue and withhold it in others. His acquirements were sufficiently extensive to enable him to comprehend the advantages which would have resulted had they been more ample. And as he was a man of too much good sense; and too much correct feeling, to oppose or despise the superior advantages of others, from motives of envy or jealousy,—he was not only kindly disposed towards those of his brethren whose literary qualifications exceeded his own, but was an open and steadfast advocate for an improved and well taught ministry. He heartily disapproved of the practice too prevalent among our Churches, of admitting candidates to the sacred office, without sufficient precaution, and before they are sufficiently qualified. For some years previous to his death, he was exceedingly anxious for the adoption of measures for the better regulation of this delicate and important matter.

Our deceased brother was a man of enlightened and liberal views. He saw and lamented the evils which result to every department of society, but particularly to the Church of Christ, from the prevalence of prejudice, bigotry and intolerance. He was aware that these, with their whole train of pernicious associates, owed their existence chiefly to ignorance. He looked with an eye of compassionate regret upon the contractedness of those whose situation in life denied them the means of knowing better. He had but little patience for those who endeavoured to arrest the progress of intellectual improvement and liberal sentiments, under the pretext of contending for the faith, or of resisting innovation. He was the ardent friend, and the zealous promoter of all those institutions, which have for their object the encouragement of free and unrestricted inquiry; the diffusion of knowledge, and the promotion of forbearance and tolerance among men. He was an earnest and fearless advocate of all those measures which have a tendency to unite the exertions, and to concentrate the resources of one denomination; and he was not backward to co-operate with Christians of every name, as far as opportunity admitted, to hasten the march of enlightened benevolence, and to consult for the good of the great and common cause. He was decidedly and sincerely a Baptist; but he was not so far wedded to his own particular

views, as not freely to tolerate and cordially to love all whom he had reason to believe loved the Redeemer. And his precept and example manifestly did much to enlarge the views; to liberalize the sentiments, and to promote the unanimity of those Churches over which his influence was exerted.

As a Minister of the Gospel, our departed brother was truly zealous. Few men of the present day have manifested a more uniform, or a more steadfast attachment to Christ, or to the interests of his Kingdom. In his private walks, as well as in his public ministrations, he evinced the tenderest solicitude for the salvation of men, and for the glory of God. In his younger days he travelled much and laboured much; and when more advanced in life—when shattered by the infirmities of age—and worn away by the ravages of disease, he retired from the field with the greatest reluctance. As is usual in such cases, his ardour seemed to increase, as his strength failed him, and he drew near his end. His congregation will long remember the increased earnestness with which he addressed them, and the increased concern which he indicated for their welfare, when about to cease from his labours, and to enter into his rest. They will surely not soon forget his appearance—when tottering beneath his infirmities—with a voice tremulous and exhausted—with eyes filled with tears, and with strength which scarcely admitted of a short exhortation, he addressed them from the pulpit the *last time*. And they surely cannot fail to treasure up in their memory, and to cherish with grateful, but plaintive remembrance, the last solemn lessons which they received from his lips—fastened upon their hearts, as they were, by the impressiveness of his manner, and sanctified, as they were, by the fact that they constituted his *last message*.

The deceased was not more distinguished for zeal, than he was for faithfulness—He sought not wantonly to harrow up the sensibilities, nor to provoke the displeasure of any. It was with him an object of primary importance to possess the good-will and the confidence of all. But he could never agree to purchase popularity at the expense of his duty. He could never consent to spare the feeling, or to conciliate the favour of men, at the enormous peril of their souls. It was a rule with him, and one which he observed with scrupulous punctuality, to "declare all the counsel of God." His favourite topics were the goodness and mercy of the Creator; then Christ the Mediator; but when circumstances rendered it necessary, he did not shrink from announcing the most terrible things of the law. He had sympathy for the distressed, and encouragement for the timid, and comfort and support for those that were cast down:—he had too, reproofs for the gainsayer, and the fearful denunciations of the Almighty for the old and hardened offenders.

It may be added with much justice, that as a public speaker, our brother was eloquent. When we say this, we mean not that he was

a finished and polished orator. To the refinements and elegancies of elocution he made no pretensions. But, with a sound and improved understanding, uniting a sensitive heart, and an imagination considerably chaste and excursive, he usually spoke forth the "words of truth and soberness," with energy and effect. Without any vain and ostentatious attempts to dazzle; disdaining those low and ungainly tricks, so frequently resorted to by inferior speakers, as the means of begetting attention. But relying upon the correctness and importance of his matter, set forth in a plain and manly style, he rarely failed to interest and instruct. He well knew that the road to the heart and the conscience was through the understanding, and that, to produce any lasting or beneficial effect, the judgment must be informed and convinced. And he also knew, that to accomplish the great end of preaching, the heart must be assailed and the conscience must be roused. His discourses, therefore, while they were seasoned with much sound and solid thought, generally abounded with those pathetic appeals to the passions, so essential to the purpose of genuine and practical eloquence. His sermons were delivered without notes, but not without study. Aware of the imperious obligations of the Christian teacher to instruct and improve his people, he was conscientiously scrupulous in endeavouring to procure messages which should be worthy of their attention and remembrance. While he acknowledged and felt the necessity of an humble and unreserved dependence on the operation of the Holy Spirit to render the word effectual, he did not hesitate to condemn the practice (perhaps much too common,) of attempting to address a congregation on the subject of their salvation, and in the name of the head of the Church, with but little, or no preparation.

After what has been said, it seems almost needless to add, that the deceased was a man of ardent and unaffected piety; a practical believer in the doctrines of grace, and deeply sensible of his personal obligations to redeeming love. His heart was influenced with the fervour of a reciprocal affection. His piety, however, was not of the noisy, or shewy kind. It was a uniformly operating principle, subduing the will, refining and exalting the affections, and yielding the outward and peaceable fruits of righteousness. It consisted not in "word only,"—not in empty and clamorous profession, but "in deed and in truth"—in a "Godly walk and conversation." He was always desirous of *feeling* his religion, but he was still more solicitous to *practice* it; to shew his *faith* by his *works*, and "to adorn the doctrines of his Lord and Saviour in all things."

In reviewing the entire history of our much regretted brother, although marked by the imperfections incident to the nature of man, and in some measure obscured by the disadvantages to which he was subject, we find much that is gainly; much that demands our highest encomiums, and much that merits our studious and scrupulous imita-

tion. And taking into consideration the long and laborious term of his ministry, and the various and perplexing trials which he encountered, few men, it is believed, have sustained a more irreproachable character, borne to the truth a more honorable testimony, or left behind them the fragrance of a more grateful fame. We regret that the scantiness of our materials has been such, as not to admit of our expatiating more fully upon a subject, which we have found equally profitable and pleasant. And should any be desirous of knowing why we have been so prolix on some particular topicks, our answer is, that we have done it with the hope that it might be found useful—useful to all; but especially to our brethren in the ministry.

MINUTES

OF THE

TWENTY-FOURTH ANNUAL MEETING

OF THE

NORTH-CAROLINA CHOWAN

BAPTIST ASSOCIATION,

HELD AT

SMITH'S CHURCH,

NORTHAMPTON COUNTY, NORTH-CAROLINA,

MAY 15th, 16th and 17th, 1829.

NORFOLK:

PRINTED BY SHIELDS AND ASHBURN,

At the Beacon Office.

1829.

MINUTES, &c.

FRIDAY, May 15th.

The introductory Sermon was delivered by Elder James Ross, from Rev. 21, first clause of 24th verse, "And the nations of them that are saved shall walk in the light of it."

The Association convened and after prayer to Almighty God for a blessing on their efforts, by Elder William P. Riddle, opened for business. Elder James Wright was chosen Moderator and Brother John Peele assistant Clerk.

Visiting Brethren from Sister Associations were invited to seats with us, when the Delegates from the Virginia Portsmouth and Neuse Associations, and Elders Petty and Snow from the Meherrin Association, took seats with us.

The Letters were called for and read; the names of the Delegates enrolled, and state of the Churches recorded as follows:

CHURCHES.	DELEGATES.	Baptised	Rec'd by letter	Restored	Dismis. by letter	Excluded	Deceased	Ch Fellowship	Funds
Ahosky,.....	GEORGE WILLIAMS, Jas. Hollimon,* Geo. Hollimon,*	8			8	1	1	79	$1
Ballard's Bridge,	MILES WELCH, JOSH JORDAN,*	35		1	1		1	149	2
Bethel —,.....	Thomas Ward, Edmund B. Skinner, John Gatlin,	14			1			63	2
Capehart's M. H.	John D. Castellow, William Steele,	2	2		4	3	2	106	1 50
Castlie,.....	REUBEN LAWRENCE, Jacob D. Rascoe, Turner Carter,	6	2	2	2	5	5	366	2 50
Coleraine,.....	Solomon White, John Downing, Benjamin H. Ward,*		4		14	2	6	232	1 50
Cool Spring,....	Jacob Odom, Miles Sparkman, Thomas Hoggard,	11	1	2	4	3	1	72	1 50
Connariseey,....	STEPHEN BAIZEMORE, L. Jenkins, Richard Williford,	1						121	1 50
Cowcejock,.....	SAMUEL TATEM,				1	3	3	118	2 50
Edenton,.....	THOMAS MEREDITH, Jos. Manning, Edmund Hoskins,*					4	2	165	
Elizabeth City,..	*James Nash*, William Scott, Abner Williams,	32	1		1	5	3	78	2
Holly Grove,—	James White, J. J. Haggard,* James S. Mitchel,				1	1		60	
Meherrin, ...	Silas Parker, Isaac Carter, James Western,	3			4	4	1	201	2
Middle Swamp,..	JOHN HARRELL, David Riddick, David Duke,*	47			3	1	1	144	2
North Banks,....	Not represented—State of Church as last year,							53	
Piney Grove,...	*Edward Howell*, William Lee, John Saunders,							53	
Poteeesey,.....	JAMES WRIGHT, John Peele,	16			18			45	1 50
Powell's Point...	JOSEPH FOSTER,* Spence Hall, Jacob Aydelott,*	7	1		1	2	1	114	2
Providence,....	WILLIAM DOXEY, James G. Hall, Isaac Baxter,*	23	3		2	1	3	81	1 50
Ramoth Gilead—	M. W. Jones,* Carey Spence,* James Stokely,	4				1	2	51	1 50
Roanoke Island,.	Not represented—State of the Church as last year,							58	
Ross's M. H....	JAMES ROSS, Matthew Morris,* George Jornagan,*	1	1		4			38	1
Sandy Run,.....	E. L. Cox, Miles Rutland, Turner Horne,	22	3		4	2	4	197	2
Sandy Cross,....	Quinton H. Trotman, Henry Spivey, Willis Riddick,*	6	1					122	2
Salem,—.....	Thomas Jordan, Robert H. Bircher, Aaron Fletcher,*	13	1		1	1	3	56	2
Sawyer's Creek,.	John Lamb, Richard Jarvis, Joseph Browne,*	12	7		7	2	1	63	2
Shiloh, ...	Samuel Walkup, Abner Berry,	17	1		1	2	1	114	1 50
Smith's Church,.	William Stephenson, Nathaniel Stephenson,	12	1		2	4	4	245	1 50
Toppim,.....	Richard H. Whedbee, Jos. Benbury,* Jno. Whitemore,*	1			1	2	1	148	2
		284	31	9	95	53	52	3381	$45 50

Note—Names of Ordained Ministers in SMALL CAPITALS—Unordained in *Italics*.—Those marked thus (*) were absent.—Churches marked thus (—) without Pastors.

A newly constituted Church at Cool Spring, in Gates County, petitioned by letter and delegates for admission into the Association, and the Association being satisfied with the character and constitution of the said Church, she was admitted as a member and the delegates invited to seats with us.

A letter was received from the Virginia Portsmouth Association, together with 25 copies of their minutes. This Association delegated Elders Robert T. Daniel, S. Murfee, R. B. C. Howell, J. L. Gwaltney and Brethren C. Bowers and Wm. M. Jones to visit us; Elders Robert T. Daniel, Simon Murfee and James L. Gwaltney only were present.

A letter was received from the Neuse Association, together with 30 copies of their minutes. This association delegated Elders Samuel Wait, A. Congleton and Wm. P. Biddle to visit us; Elder Wm. P. Biddle only was present.

A letter was received from the Kehukee Association, requesting the renewal of our correspondence with them, together with 30 copies of their minutes. This Association delegated Elders William Clark and E. Brickhouse, and Brethren B. F. Ebron and R. F. Lanier to visit us; Brethren Ebron and Lanier only were present.

Upon the reception of the letter from the Kehukee Association, it was unanimously

Resolved, That Brethren James Ross, Joseph Manning and Edmund B. Skinner be appointed a committee, to whom shall be referred the subject of renewing our correspondence with the Kehukee Association, and that they are requested to obtain all the facts in the case which can be acquired, and report to-morrow.

The circular letter was called for and read, and referred to Elders Wm. P. Biddle, Robert T. Daniel and Thomas Meredith, together with the writer as committee.

Writers of letters were appointed as follows:

Brother Jas. G. Hall } to the { Neuse Association.
Brother Spencer Hall } to the { Virginia Portsmouth Association.

On motion, agreed, That Brethren Joseph Manning and Edmund B. Skinner be appointed to receive contributions and settle with the Treasurer.

Elders Meredith, Harrell and Doxey were appointed to preach to-morrow, and Elders Murfee, Biddle and Daniel on Lord's day.

On motion, agreed, That the next annual meeting of this Association be held at Piney Grove, in Gates County, to commence on Friday before the third Sunday in May, anno dom. 1830, and that Elder Reuben Lawrence, and in case of failure, Elder James Delk be appointed to preach the introductory sermon.

Agreed, That we meet to-morrow at 9 o'clock.—Adjourned with prayer by Elder Daniel.

SATURDAY, May 16th.

Association met according to adjournment—Elder Harrell prayed.

Corresponding letters called for. Brother J. G. Hall presented a letter to the Neuse Association, which was read and received; and Elders Reuben Lawrence, James Ross, Samuel Tatem and Brother Rayner, appointed delegates, to take with them 30 copies of our minutes.

Brother Spence Hall presented a letter to the Virginia Portsmouth Association, which was read and received, and Elder James Wright, James Delk, John Harrell and Brother Edward Howell, appointed as delegates, to take with them 30 copies of our minutes.

Brother James G. Hall was appointed to prepare a Circular Letter to our next Association.

The committee appointed to receive contributions and settle with the Treasurer, reported the following state of the funds:

Balance due last year, - - - -		$83 65
Contributions present year, - - -		45 50
		$129 15
Cr.		
By printing the minutes, - -	$35 00	
Transcribing minutes and attending to the printing, - - - -	15 00	50 00
Balance due the Association, - -		$83 65

Agreed, That Brother James G. Hall have one thousand copies of our minutes printed and distributed among the Churches.

Brother Turner Carter was appointed to distribute our minutes in the Bertie Union Meeting, in the place of Brother Minor, removed beyond the bounds of said Union Meeting.

The committee to whom was referred the subject of renewing our correspondence with the Kehukee Association made their report and were discharged.

As it appears from the report of the committee on the subject of renewing our correspondence with the Kehukee Association, that, that body has renounced all the benevolent institutions of the day and those who support them, it is *unanimously*

Resolved, That this body do not resume their correspondence with that body, so long as their sentiments and practice be retained.

Brother Meredith, who was appointed for that purpose, presented a letter to the Kehukee Association, informing them that this Association cannot consent to renew their correspondence with them, so long as they continue their opposition to Bible, Missionary and Tract

Societies, and other benevolent institutions of the day; which was read and received, and Elders James Wright, James Ross and Reuben Lawrence, appointed to be the bearers thereof.

This Association sensible of the great importance of vital Godliness and the necessity of united prayers and increased exertions to promote the interests of the Redeemer's Kingdom; and believing that if we make a proper improvement of the means of grace, which we enjoy, God will bless them to our mutual comfort and edification, to the good of the Churches and to the salvation of sinners. It is therefore *unanimously*

Resolved, That the Brethren composing our Churches, be recommended and requested to meet in their several Churches on the Sabbath, when they have no regular preaching, and sing, *read the scriptures* and a *sermon*, and unite in *fervent prayers* to Almighty God for a revival of religion in our Churches and Association, and for the extension of the Redeemer's Kingdom throughout the world, and that the Lord would send into his vineyard more labourers, and crown the labours of those already sent forth with an abundant harvest.

This Association impressed with the importance of a union of efforts and sentiment among the Ministers of our denomination, and of the necessity of united and increased exertions by the heralds of the cross for the advancement of the Redeemer's Kingdom, would recommend to all the Ministers composing this Association to form a Minister's Meeting for the purpose of promoting brotherly love, unity of sentiment, and for the purpose of devising such means as shall be calculated to increase their usefulness in the Churches and for the discussion of such subjects as shall give them a more extensive and correct view of the doctrines and precepts of the Bible. It is therefore

Resolved, That the Ministers of this Association be requested to meet at Bethel, in Perquimans County, on Friday before the third Lord's day in July next, for the purpose of forming a Minister's Meeting, and that Ministering Brethren of the Virginia Portsmouth Association be invited to unite and co-operate with them in said meeting.

Resolved, That we recommend to the Brethren of our Churches, the *Columbian Star*, published by Brother Wm. T. Brantly, in Philadelphia, and the *Religious Herald*, published in Richmond, by Brother Henry Keeling, believing that their circulation will be calculated to promote true and enlightened piety, to diffuse a correct knowledge of the state of religion among the Baptist and other denominations of Christians, and to develope and extend the various means used for the advancement of Christ's Kingdom.

Whereas, a certain John Cleveland, who professes to be a Baptist Minister, has travelled within the bounds of this Association and his *practices and character* not agreeing with his profession, it is

Resolved, That we consider the said John Cleveland to be an impostor, and recommend to the Churches not to countenance or encourage him.

The Association adjourned until the next Association to be held at Piney Grove, on Friday before the third Lord's day in May, 1830.

Prayer by Elder Daniel.

LORD'S DAY, May 17th.

Elder Murfee introduced the services of the day, and preached from Rev. chap. 22, v. 21—"*The grace of our Lord Jesus Christ be with you all. Amen.*"

Elder Biddle preached from 1st John, chap. 4, v. 19—"*We love him because he first loved us.*"

Elder Daniel preached from Luke, chap. 11, latter clause of 1st v. "*Lord teach us to pray as John also taught his disciples.*"

The congregation was large and the word faithfully dispensed, and we trust a lasting blessing will follow.

JAMES WRIGHT, *Moderator.*

JAMES G. HALL, *Clerk.*

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THE CHOWAN BAPTIST ASSOCIATION

TO THE

KEHUKEE BAPTIST ASSOCIATION.

Beloved Brethren,

At the last session of our Association, it was unanimously resolved, that our correspondence with your body should be discontinued. This was done because we had been informed, upon good authority, that you had assumed an attitude of decided hostility against many of those institutions which we considered closely connected with the genius and interests of the gospel: And because, under such circumstances, we deemed further correspondence, both undesirable and improper. Upon receiving your letter and delegation at our present session, we cheerfully admitted the hope, either that we had been misinformed, or that you had changed your recent position; and we accordingly took immediate measures to re-consider the subject, with an earnest desire that the result might be such as to justify a renewal of our former intercourse. We regret to say, however, that, after an attentive and patient investigation of the matter in hand, we are confirmed in the conviction, that your faces are fully set against the liberal institutions of the age, and that you have determined to close your pulpits against all who support them. This being the case, we feel ourselves compelled to resume the resolution previously adopted, and to decline further correspondence with your body, so long as the present impediment exists. This we do with great reluctance, and with deep regret. But it is our only alternative. We are confident that, as faithful representatives of the Churches by which we are delegated, as exemplary and consistent Christians, and as sincere friends of the Gospel of Christ, duty requires us to make known our decided disapprobation of the posture you maintain, and our utter unwillingness to become partakers, either directly or indirectly, in what we conceive to be your errors, and your misfortunes.

But further, could we even reconcile such correspondence with our sense of duty, we are unable to perceive how it could be conducted with any degree of consistency or utility. Our Association in general, and many of our brethren in particular, zealously patronize those very institutions which you so earnestly reprobate. Under these circumstances, you could derive no satisfaction from the reports of our proceedings; and our messengers, agreeably to your own resolutions, you could not admit to your pulpits. Certainly but little discernment is requisite to perceive, that such correspondence must be destitute of every thing but the name; and would be of course, utterly incompatible with that Christian simplicity, and that manly

candour, which every disciple of Christ should endeavour to practise. Further intercourse of a reciprocal nature, with your association, is therefore not only at variance with our sense of duty, but under present circumstances, morally impracticable. We are told that there are many individuals in your connexion, who are weeping in secret over the distractions which your supposed *reformation* has produced. These brethren have our sympathy, and our unaltered confidence and esteem, and we trust that they will be abundantly rewarded for all their solicitude and mortification.

In conclusion, we wish it distinctly understood, that should we, notwithstanding the precautions we have taken, still labour under any mistake, we shall be glad to be further informed on the subject; and should you ever see proper to recede from the exceptionable ground you have taken, we shall eagerly and joyfully embrace the earliest opportunity for the restoration of the intercourse now so unhappily terminated.

Let it not be imagined, Brethren, that we cherish any personal disaffection for you. Our disaffection is with your sentiments and your measures, not with your persons. We hope we are still your friends; and we believe it is our earnest prayer that the great Head of the Church will so dispose of you, as most to conduce to your interest, and his own glory.

We have appointed our Brethren, Elders Jas. Wright, Jas. Ross, and Reuben Lawrence, to present you with this communication, and furnish you with such additional information as circumstances may render desirable. We return you our thanks for the Minutes with which you have been pleased to favor us, and remain, as ever, respectfully and sincerely yours.

Signed by order and in behalf of the whole.

JAMES WRIGHT, *Mod.*

JAMES G. HALL, *Clerk.*

May 16th, 1829.

CIRCULAR LETTER.

DEARLY BELOVED BRETHREN,

The cordiality with which you have hitherto received our annual epistles, encourages us to address you once more; and as there has been so much said by, and is such a diversity of opinion among professors of religion on the subject of *open* and *close* communion; the one called narrow-hearted and the other Catholic and more Christian-like, we now address you on that subject, which we think of no little importance in perserving that harmony and union so desirable among brethren. We are not ignorant that many pious individuals, are ready to say, what a pity that persons professing to serve the same common Lord and Saviour, should unfortunately split in sentiment about trifling externals, and what they are pleased to call non-essentials: Why should they wrangle like the sons of darkness, and strive about words to no profit? Would it not be better to bear with one another? Let every one be fully persuaded in his own mind; let every one think and act for himself in religious matters; and at the same time, as we all profess to serve the same Lord, let us all unite in Christian fellowship and communion, and show the unbelieving world that although we do not believe alike in all things, yet we love one another.

Now we readily admit, Brethren, that the above proposition, at first view, carries in it the appearance of reason and accuracy; and we are ready to conclude that almost every Christian has at some season or other been impressed with the propriety and utility of such a measure. Christians cannot but love the image of God; and where they discover traces of that image, they cannot but love it as such; for this reason, complete union and communion are ardently and earnestly desired among Christians.

But amidst the most tender feelings of Brotherly and Christian love, we feel sensible that according to the present situation of things, it is impossible that a permanent union should take place upon gospel principles. And if Christians unite in full communion, ought it not to be upon the pure principles of the word of God, and not upon our mere fancies, desires, feelings or inclinations. For "*Except the Lord build the house, they labour in vain that build it.*" Notwithstanding, at the first glance, an open communion appears desirable; yet upon a fair investigation of the subject, if we minutely attend to the consequences resulting therefrom, we must conclude that the end would be very confusion; and instead of closing the breach, would widen it more and more. It is undeniably true that every sincere Christian Preacher will, and ought to preach such doctrines as he

believes to be true, and no other. He also ought most solemnly to impress the truths which he believes, on the minds of his hearers; if he acts otherwise he acts hypocritically, and cannot be called faithful. A man cannot at the same time, believe two contrary sentiments to be true; therefore every opinion which is opposite to that which he believes to be true, he must in course believe to be false; and if a man fellowship that which he believes to be erroneous, he must be a dissembler before God. For instance, one believes that the other preaches false doctrine, and yet will countenance and fellowship him in it; this must be to bid him God speed and in fact "*to be a partaker of his evil deed.*" We cannot see how such a fellowship can be sincere. We are told that Brethren of the Presbyterians, of the Methodists and of the Baptists, have actually ventured to unite in one common communion, have sat together to commemorate the death of the great Immanuel; yet according to the known tenets of each society, their Preachers (if faithful to what they profess to believe) must pointedly contradict each other. Our Presbyterian Brethren, according to the Westminster confession and Catechisms, hold to the doctrines of eternal unconditional election; justification through the imputed righteousness of Jesus Christ; and the certainty of the final perseverance of the Saints in grace. And is it not certain that those doctrines are by some on the other hand not only denied and contradicted, but condemned as dangerous errors? Surely every faithful Preacher is bound by the word of God to make head against false doctrine, heresies, &c. and to contend earnestly for the faith which was once delivered to the Saints. Now Brethren, how can such conflicting opinions dwell together in love? How can such jarring sentiments unite in the bonds of peace? Or how can there be a unity of spirit amongst such clashing tenets? Here we see one Preacher contradicting another's doctrine; one professor despising another's opinion: each with delight drinking in the doctrine of the favourite party; loathing and opposing the contrary doctrine, and yet agree that all may be right. Brethren it is impossible! The spirit of God cannot be the author of such contradictions. We are persuaded that every sagacious mind must discover at once the impossibility of the sincerity and permanency of such a union and communion. To see Baptists, Pedo-Baptists, Calvinists, and Arminians, all agreeing to disagree; all uniting to disunite; all contradicting each other in principle and in practice; and yet tacitly acknowledging each other to be in the right. Let us follow each society to the seat of Church government and observe how they exercise discipline there: Will not a Calvinist Church exclude an Arminian member for heresy? Will not an Arminian Church exercise the same power towards one of her members; if he should be unfortunate enough to embrace the doctrines of Calvin? If a member of the Pedo-Baptist Church, deny Pedo-Baptism, would he not be censured by his Brethren? Or if a Baptist Brother

should fall in with Pedo-Baptism, would he not be cut off from his Church? Indeed if they act otherwise, they act contrary to their known principles: But the novelty is, that these excluded characters may and will join that society which is of their own opinion, and meet their Brethren, who excluded them, in communion; this appears to us to be something like communion in excommunion, which would tend to subvert all government, rule and order in every society of Christians. In short, we admit that it is the privilege of every Christian society, to defend their own tenets, conform to their own order, govern their own members, and maintain their own communion, but we cannot see the propriety of open communion without the unity of the spirit. We believe Christ is one, Christians are one; and that the Bible is one complete system of divinity, and contains all that is necessary for Christians to believe and practise, in order to their union in this world, and their felicity in the world to come.—And if we be asked why there are so many jarring opinions in the world respecting of religion? We answer, we fear it is because men have left the plainness and simplicity of the scriptures; or have added thereto something of their own invention, one saying lo here! another lo there! and too many paying more attention to the Preacher than they do to the Bible. Upon the whole, we are constrained to believe that Baptism is a Christian duty; the voluntary omission of which is sin, and that sin is the transgression of God's holy law, and is a species of the works of darkness, with which we are to have no fellowship: moreover we believe that no character but a believer in Christ is a proper subject of Baptism, and that there is no other mode than that of immersion, which is agreeable to the plan laid down in the sacred volume of inspiration. We therefore conclude, (as we profess to have no fellowship with the unfruitful works of darkness, and as we believe that refusing to obey a command of Christ is sin,) that we should be guilty of sin if we were to sit down in open communion with Brethren of any other denomination professing Christianity, however dear to us. To conclude, we pray you Brethren to come out from among them that walk disorderly, and let your light so shine before men of every denomination, that they may see your good works and "glorify your father which is in heaven."

MINUTES

OF THE

TWENTY-FIFTH ANNUAL MEETING

OF THE

NORTH-CAROLINA CHOWAN

BAPTIST ASSOCIATION,

HELD AT

PINEY GROVE,

GATES COUNTY, NORTH-CAROLINA,

May 14th, 15th and 16th 1830.

EDENTON:

PRINTED BY WILLIAM E. PELL,

At the Gazette Office.

1830.

MINUTES, &C.

FRIDAY, May 14th.

At 11 o'clock, A. M. the throne of grace was addressed and the introductory Discourse delivered by Brother Reuben Lawrence, from St. Matthew, vi. 33. *But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.* Brother James Delk concluded by exhortation and prayer.

The Association convened for business. Brother John Harrell prayed. Brother James Ross was chosen Moderator, and Brother John Peele assistant Clerk.

The Moderator gave notice, that all messengers from corresponding Associations, were considered members of this body, and requested them to enter their names with the Clerk.

Brethren J. Bouney, T. B. Creath and J. Daughtry ministering brethren from the Virginia Portsmouth Association were invited to seats with us.

Letters from the Churches were read, from which was exhibited the following account of the same.

ACCOUNT OF THE CHURCHES.

N. B. The names of ordained ministers are in small capitals—unordained are marked thus (¶)

Delegates designated by (*) were not present.

Churches, Counties & date when constituted.	MINISTERS & DELEGATES.	Baptised.	Rec'd by letter.	Restored.	Dismissed.	Excluded.	Died.	Total.	Funds.
Ahosky, Bertie, 1802.	GEO. WILLIAMS. ¶Segar Mitchel, James Hollomon, George Hollomon.	4				2	1	76	$ 1 00
Ballard's Bridge, Chowan, 1781.	MILES WELCH, JOHN JORDAN, ¶William White, John Jackson.	10	3		16	4	2	139	2 00
Bethel, Perquimans, 1806.	Charles W. Skinner, John Gatlin, Wm. C. Moore.	13						71	3 00
Capehart's M. H Bertie, 1823.	¶William Pierce, John Hunter, John Morgan, J. D. Castelow.	1		1	5		3	101	1 50
Cashie, Bertie, 1789.	REUBEN LAWRENCE, ¶Jacob D. Rascoe, ¶Amos Rayner, Turner Carter.	18	2	3	3	5	6	375	2 50
Colerain, Bertie, 1789.	Solomon White, John Downing, James Ward.	1	1		2	2	1	253	1 50
Cool Spring, Gates, 1829.	¶Mills Piland, Jacob Odom, Thos. Hogard, Willis Cross.*	2				3	1	66	1 00
Connaritsy. Bertie, 1798.	STEPHEN BAZEMORE, ¶Harvey White, Richard Williford,	8			3	4		122	1 50
Edenton, Chowan, 1816.	THOMAS MEREDITH, John Blount, Joseph Manning.	7	1	2	1	3	7	162	2 00

ACCOUNT OF THE CHURCHES CONTINUED.

Churches, Counties & date when constituted.	MINISTERS & DELEGATES.	Baptised.	Rec'd by letter.	Restored.	Dismissed.	Excluded.	Died.	Total.	Funds.
Elizabeth City, Pasquotank, 1786	Jer. Etheridge, John A. Shaw, ¶Jas. Nash, ¶W. Butler, Spence Sawyer.	2	7			6	3	98	$ 2 00
Holly Grove, Bertie, 1804.	Henry White, James White, Isaac F. Freeman.		2		2	4		56	1 00
Meherrin, Hertford, 1773.	Jas. Delk, Samuel Jordan Wheeler.	6	6		4	2	7	199	2 00
Middle Swamp, Gates, 1806.	John Harrell, Abel Savage, James Pruden.	9	1		1	1	1	152	2 00
North Banks, Currituck, 1824.	Not represented. Number stated as in 1823.							58	
Piney Grove, Gates, 1827.	¶Edward Howell, William Lee, Jethro Barnes.		6		3			49	1 50
Potecasey, Northampton, 1803.	Jas. Wright,* Christopher Cook, John Peele.	4			4	5	1	111	2 00
Powell's Point, Currituck, 1804.	Spence Hall, Caleb Forbes, Jacob Aydelot.		1	5	2	9	5	74	1 50
Providence, Currituck, 1826.	William Doxey, ¶James G. Hall, Isaac Baxter, Samuel Ferebee.	1	9		18	1	1	41	1 50
Ramoth Gilead, Pasquotank, 1809.	¶Malachi W. Jones,* Joseph Stokely, John Koen.*	1			21	2	1	35	1 00
Roanoke Island, Currituck, 1807.	Malachi Corbell. Not represented—Number in 1828.							38	
Ross' M. H. Bertie, 1804.	James Ross, Aquilla Oxley, Charney Cail.		2		2	4		192	2 00
Sandy Run, Bertie, 1750.	Ezekiel S. Cox, Turner Horn.			1			4	119	1 50
Sandy-Cross, Gates, 1823.	¶Quinton H. Trotman, Henry S. Spivey, Jethro H. Riddick.	8	12		2		1	73	2 00
Shady Grove, Currituck, 1820.	Mark Etheridge, Thomas Lee, jr.	2	8					25	1 00
Spence's M. H. Camden, 1829.	Carey Spence, Reddick Kelly, Shadrach Brite.*		2					21	1 00
Salem, Pasquotank, 1790.	Thomas Jordan, Aaron Fletcher, D. B. Pendleton.	2			1		4	60	2 00
Sawyer's Creek, Camden, 1790.	Joseph Foster, William Forbes, John Lamb.	3	1		6	3	5	79	1 50
Shiloh, Camden, 1757.	Evan Forbes, Enoch Dailey, John H. Wright.	5			1	5	8	236	2 00
Smith's Church, Northam'n, 1823.	William H. Hardy, Hardy Cobb.								
Yeoppim, Chowan, 1775.	Joseph C. Benbury,* Richard H. Whidbee, Major Stepney.						1	37	1 00
	Grand Total,	110	64	23	98	67	66	3160	$46 50

Churches 30—Ordained Ministers 19—Unordained Ministers 13.
Added by Baptism 110—Total 3160.

The newly constituted Churches at Spence's M. H., in Camden County, and at Shady Grove, in Currituck County, were admitted into the fellowship of this Association.

A corresponding letter was received from the Virginia Portsmouth Association, together with 30 copies of their minutes. This Association appointed as messengers, Elders Simon Murfee, R. T. Daniel and R. B. C. Howell, and Brethren Carr Bowers and Wm. M. Jones. Elders Daniel and Murfee, and brother Jones were present.

Brethren S. J. Wheeler and T. Meredith, were appointed to write corresponding letters to the Neuse and Virginia Portsmouth Associations.

Brethren Joseph Manning, S. J. Wheeler and Chas. W. Skinner, were appointed to receive the contributions and settle with the Treasurer.

Voted, That the next annual meeting of this Association, be held at Cashie, Bertie County, to commence on Friday before the third Lord's-day, in May 1831.

Voted, That Brother Jeremiah Etheridge preach the Introductory Sermon, and Brother James G. Hall in case of failure.

The Circular Letter was reported, read and referred to Brethren Etheridge, Meredith and Daniel, together with the writer, as a Committee.

Arrangements for preaching: Brethren J. Foster, J. Delk and S. Bazemore, were appointed to preach on Saturday, and Brethren J. Etheridge, S. Murfee and R. T. Daniel, on Lord's-day.

Brother Daniel preached this day to an attentive congregation.

Voted, To adjourn to half past 8 o'clock to-morrow. Prayer by Brother Meredith.

SATURDAY, May 15th.

Met according to adjournment. Brother Robert T. Daniel prayed.

Brother S. J. Wheeler reported a corresponding letter to the Neuse Association, which was read and adopted. Brethren Thomas Meredith, Reuben Lawrence, James Delk and Amos Rayner were appointed messengers, and 25 copies of our minutes were directed to be presented to this Association.

Brother Thos. Meredith reported a letter to the Virginia Portsmouth Association, which was read and adopted. Brethren Thos. Meredith, John Harrell, James G. Hall, William Doxey, Charles W. Skinner, Edward Howell, John Blount and Samuel Ferebee, were appointed messengers, and 25 copies of our minutes were directed to be presented to this Association.

The committee appointed to examine the Circular Letter, made their report, recommending its adoption, which was concurred in by the Association.

Voted, That Brother Thomas Meredith be appointed to write the next Circular letter on the duty of Churches, in supporting the Gospel Ministry.

The church at Cowenjock having recently assumed an attitude of decided hostility to the sentiments and the measures of this Association, which she has manifested, by declining to represent herself in the present meeting of the body, by endeavoring to make divisions in neighboring churches, and by various other acts not less expressive of her spirit and determination;—It is therefore resolved, that the said Church be no longer considered a member of this Association.*

Resolved, That the clerk be instructed to insert in our minutes, such extracts and facts selected from the letters of the churches as may be useful and interesting.

As it is not generally known that Wm. J. Newborn is under sentence of excommunication, as he has been in the habit of denying the fact, and has in one instance at least, attempted to preach among the churches: It is therefore deemed proper to apprise the churches that the said Wm. J. Newborn is not a member of the Baptist Church.

The committee appointed to receive contributions and settle with the Treasurer made the following report, which was concurred in:

The Association,

To James G. Hall, Treasurer, Dr.

To cash paid for printing minutes,	$30 00
" do. paid for transcribing and preparing the same for the press and superintending the printing,	15 00
	$45 00

Contra, Cr.		
By balance in hand last year,	$83 65	
" Present contributions,	46 50	
		130 15
Balance in the hands of the Treasurer,		$95 15

Resolved, That the churches composing this Association, be requested to make known in their next letter to this body, their opinions, as to the propriety or impropriety of laying off the Association into *three districts*, so that the annual meetings of the Association shall be held alternately in each of these districts.

Resolved, That a committee of one be appointed in each Church, to inquire what copies of the Minutes of this Association can be found and what subscribers to the publication of the same, in one neat volume, can be procured in the bounds of the Churches.† The following brethren

*This church is composed of about 100 members with two ministers, Elders Samuel Tatem and Foster Jarvis.

†If 1000 subscribers can be obtained to the above work, it will cost about fifty cents a volume.

were appointed to carry the above resolution into effect in their respective churches, viz: James Holloman, Wm. White, Wm. C. Moore, John D. Castelow, Solomon White, Turner Carter, Jacob Odom, Lodewick Jenkins, Thos. Meredith, Wm. Scott, James S. Mitchell, James Delk, James Pruden, Matthias Toller, Edward Howell, John Peele, Caleb Forbes, Isaac Baxter, Malachi W. Jones, Malachi Corbell, Aquilla Oxley, Turner Horn, Jethro H. Riddick, Thomas Lee, Jr., Carey Spence, Thomas Jordan, Joseph Brown, Enoch Dailey, Hardy Cobb and Rich'd H. Whidbee.

Resolved, That this Association cordially approve of the formation of the Baptist Convention of this State, recently organized at Greenville, and zealously patronize its objects.

Resolved, That this Association respectfully recommend to the churches composing this body, that they take into special consideration the claims of the Baptist Convention recently organized in this State, and patronize its objects according to their several abilities.

Resolved, That this Association earnestly recommend to the churches composing this body, to organize and support Sunday Schools, in their respective neighborhoods, for the moral and religious education of the rising generation.

Whereas the practice of drinking ardent spirits has long been too prevalent in our community—

It is therefore resolved, That the churches composing this Association, be requested to endeavour to suppress this practice as far as their circumstances shall afford them opportunity.

Resolved, That Brother James G. Hall be requested to prepare a Biographical Sketch of the life of Brother Joshua Skinner lately deceased, to be attached to these Minutes.

Voted, That our Clerk have 1000 copies of our minutes printed and distributed among the Churches.

The business of the Association being completed—the concluding prayer was offered by brother James G. Hall.

NOTE.—Owing to my indisposition nearly ever since the Association, and to the delay and difficulty of procuring the necessary materials, I have not been able to prepare a Biographical Sketch of the life of our late Brother Joshua Skinner for publication, with the Minutes of this Association. Any useful and interesting information that our brethren and the friends and relatives of Brother Skinner, can give, calculated to illustrate his life and character, will be thankfully received.

JAMES G. HALL.

June 30*th*, 1830

LORD'S DAY, May 16th.

Brother Murfree introduced the services of the day, and preached from Rev. chap. ii. latter clause of 10th verse. *Be thou faithful unto death, and I will give thee a crown of life.*

Brother Delk preached from Zechariah, chap. xiii. verse 7. *Awake, O sword, against my shepherd and against the man that is my fellow, saith the Lord of hosts: smite the shepherd and the sheep shall be scattered; and I will turn my hand upon the little ones.*

Brother Etheridge followed by delivering an impressive discourse from St. John xxi. 16 v. *Lovest thou me.* Brother Delk concluded the services of the day by prayer. The congregations were large and the word faithfully dispensed. May it be the "*savour of life unto life,*" to those who heard it.

A DIGEST

OF THE LETTERS OF THE CHOWAN BAPTIST ASSOCIATION FOR 1830.

Ahosky.—This church continues to enjoy the labours of brother Geo. Williams. There have been a few added by Baptism, and the Church enjoys peace and harmony, but the prospect of a revival is not flattering.

Ballard's Bridge.—This church of which brother Welch is pastor, has gradually increased, and ten have been baptized the past year.

Bethel.—This church has been blessed with great peace and harmony, and a pleasing attention to religion. Brother R. T. Daniel has preached for them a part of the year with encouraging prospects of success, and at present they enjoy the labours of Brother Meredith. For about three years this church has received a gradual increase, during which time about forty have been baptised; thirteen of whom have been baptised this last year.

Capehart's M. H.—This church has no pastor, but brother Lawrence has preached for them statedly. They enjoy union with each other, but the state of religion is low and spirtual languor seems to prevail.—They have decreased in number.

Cashie.—The labours of brother Lawrence the pastor of this church, appears to have been blessed. This is the largest church in the Association, and there appears to be an increased attention to religion. Eighteen have been baptised.

Colerain.—This church has experienced "some of those trials and persecutions, to which all christian churches are more or less subject. "We thank our heavenly Father that we have been enabled to sustain them with firmness and a holy resignation, by adhering to a good discipline; and finally to lift up our heads and say *peace* and *harmony* are restored." They appear to feel interested for the salvation of sinners, and manifest a firm and decided adherence to the cause of Christ. They ask the prayers of their brethren for themselves and the churches of Christ, that *they* may be enabled to *resist* the numerous *efforts* of the wicked one, to introduce heresies among them, and pervert the truths of the Gospel.

Cool Spring.—The revival at this place has subsided. They have had some difficulties to encounter, but hope that there are some as in Sardis "who walk in white."

Connaritsy.—Brother Bazemore is pastor of this church. They complain of being "cold and dull," and of having nothing of importance to communicate.

Edenton.—Brother Thos. Meredith, pastor. "The word and ordinances of the Lord's house have been regularly administered, and they have

dwelt together in the bonds of unity and fellowship." They cordially approve of the Baptist Convention of this State, and recommend its objects as worthy of patronage and as calculated to bring about a more acceptable state of things among our denomination in North Carolina.

Elizabeth City.—Brother Doxey has laboured with this church statedly. The revival seems to have subsided, and they say "we have nothing of a pleasing nature to communicate." They ask the prayers of God's people.

Holly Grove.—The church at this place has decreased in number this year, and they say "we have had many serious difficulties to encounter, and we are yet, labouring under some of them; brethren pray for us, that divisions and contentions may cease among us, and that love and union may abound."

Meherrin.—Brother James Delk has been settled as their pastor the present year. They value the privileges of the Association. and say "that the method of epistolary communication, if rightly persevered in, is no doubt productive of the most beneficial results. How it delights the soul of every true lover of Christ, to hear of the advancement of his Church on earth, and to anticipate the glorious era 'when all shall know the Lord.' How it draws forth our sympathies, to hear of the depressions, of some of the crosses, difficulties and trials of others. How do they edify us with recitals of the Lord's goodness in bringing churches out of difficulties, which threatened almost to merge them in destruction; and which serve as beacons to guide our way safely to the haven of eternal repose." They rejoice that "*the Bible is circulating rapidly —Sunday Schools flourish—the Tract Society's cause is progressing— Temperance advancing and the Missionary spirit increasing.*" They request the Association to unite their "collected wisdom" and influence to suppress the use of ardent spirits.

Middle Swamp.—Brother John Harrell is the pastor of this church. Their letter says "we have nothing very important to communicate, the revival has subsided to a considerable extent, and we have received few by baptism; but we are at peace with each other and feel that it is good for brethren to dwell together in unity." They solicit ministering brethren to visit them.

North Banks.—This church has not been represented by letter or delegate for the last two years, and we fear that an awful state of coldness and lukewarmness exists among them. We hope they will represent themselves next year.

Piney Grove.—The revival has subsided, but their letter says "we have many marks of the Divine favour—entire peace and harmony exists, and much life and enjoyment in religious duties, are manifest; accompanied with increasing desires for pure devotion and complete subordination to the will of God."

Potecasey.—Brother James Wright is pastor of this church. They mourn over the state of religion among them. They say 'happy seasons we have witnessed in days that are past, but Alas! we have to mourn and say in the secret of our hearts, are these soul animating seasons gone to return no more?" Their meetings are pretty well attended, and they ask the prayers of the brethren for an outpouring of the Spirit of God upon them.

Powell's Point.—Brother Jeremiah Etheridge has become the pastor of this Church during the present year. "It is with sorrow" they say, "that we acknowledge, that we have had a long wintry time. The poisonous sentiments of the Kehukee Association, have been diffused among us, and the church at Cowenjock has been deprived of the fellowship of our churches (composing our Union Meeting) for adopting them. They lament that they have been compelled to exclude some of their members for adopting and *endeavouring* to propagate these pernicious sentiments, in such a manner as to sow the seeds of discord in the church.

Providence.—Brother William Doxey pastor. This church has enjoyed much peace and harmony. Their letter says "our hearts have been pained to see the church at Cowenjock embrace the sentiments of the Kehukee Association—sentiments contrary to the word of God, and calculated to destroy the peace and harmony of the churches. By these sentiments *brethren* have been arrayed against each other—parents and their children have been prevented from commemorating the love of their dying Saviour *together*, and others have been driven from the bosom of that church, to others, for the purpose of enjoying that *freedom* of *opinion* and *liberty* of *conscience* which had been denied them there.—Elders Samuel Tatem and Foster Jarvis members of that Church, are zealously engaged in the propagation of these sentiments.

Ramoth Gilead.—With this church it is a "cold and wintery" time.—They are cast down but not in despair and manifest a desire to be visited by ministers of the Gospel. They have dismissed 21 of their members to constitute a church at Spence's M. H.

Roanoke Island.—Brother Malachi Corbell is pastor of the Church at this place. For the last two years they have not represented themselves in the Association; but we hope they have not forgotten, that they are members of the Chowan Baptist Association.

Ross' M. H.—This church enjoys the labours of Brother James Ross. They lament the coldness and lukewarmness that exists among them. They have decreased in number.

Sandy Run.—The letter of this church says, "It is a cold time with us, we have the gospel preached statedly by Elder Wright, but see no signs of a revival." They have decreased in number and ask the prayers of the brethren.

Sandy Cross.—This church enjoys the labours of Brother Jeremiah Etheridge statedly. The revival has gradually subsided; and their let-

ter says "we have witnessed a time of joy mingled with grief. We are sometimes made to weep and then to rejoice over our sad disappointments; yet, by the help of God, we have been enabled to encounter these things, and to contend for the faith once delivered to the saints."

Shady Grove.—This church was constituted last year. They enjoy the labours of Brother William Doxey statedly.

Spence's M. H.—The church at this place was constituted last year. They have experienced no additions, but they are united together in love.

Salem.—Brother Doxey has laboured statedly with this Church, which still continues to be united in love. They have lost by death two useful and pious brethren, William Wilson and Robert H. Burcher. The former of whom, had long been a Deacon of the Church, and by his piety and zeal, had "purchased to himself a good degree and great boldness in the faith which is in Christ Jesus."

Sawyer's Creek.—Brother Joseph Foster has been settled as the pastor of this church the present year. They lament their lukewarmness and say "that iniquity abounds and the love of many is waxing cold."

Shiloh.—Brother Evan Forbes became the pastor of this church during the last year. This is a large church, but coldness and lukewarmness prevail, and their number has decreased since the last Association.

Smith's Church.—Brother Wm. H. Hardy is their pastor. This church has decreased in number and complain of the low state of religion among them.

Yeoppim.—Brother John Jordan preaches statedly for this church. This church has for some time been in a low and feeble state, and the dreary winter still continues—they are cast down but not in despair. They ask the prayers of the Brethren.

REMARKS.

It has been with difficulty, that we have made out the above Digest, as many of the letters of the churches, were not sufficiently explicit with regard to the true state of religion among them. It is particularly requested, that each church will give the state of religion among them, and give a *correct statement* of the number of their members. It will be found by comparing the minutes of the present with those of the last year, and making the necessary allowances for increase or decrease, that the number reported in several of the churches is incorrect.

The letters pourtray a gloomy and melancholy state of religion within the bounds of the Association, and very few have been baptised.—The cloud which hovered over us in years past, and distilled upon us some mercy drops, which refreshed our hearts and revived our graces, has been succeeded by times of trial, of coldness and of lukewarmness, so that about one half of our churches, have decreased in number, more

or less, the past year. "We notice this fact with emotions of grief. We know but too well, that it must be traced to a cause which involves our own delinquency; a delinquency, the more inexcusable, inasmuch as it has been preceded by signal displays of divine grace in the effusion of the Spirit, and in the conversion of souls. And we should not only perceive, and acknowledge with penitence, our failure in duty, but we should feel it, and feel it so deeply, as to be led with fervent and wrestling hearts, to the throne of Him with whom is the residue of that Spirit, which convinces of sin, of righteousness, and of judgment."

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CIRCULAR LETTER.

BELOVED BRETHREN,

As we hear of few revivals of religion, we have thought that it would not be improper, to address you on the subject of *coldness and lukewarmness* in the duties of religion.

This state of feeling so contrary to the spirit of the Gospel, not unfrequently succeeds revivals of religion, and it generally prevails most in those churches, where discordant feelings exist among brethren. Often, indeed, the spirit of religion is forgotten in an ill-timed zeal to propagate particular tenets, and to force upon our brethren our own dogmatical opinions. Some of us have felt and many of us have witnessed, the melancholy effects of this state of mind.

When a *lukewarm* spirit begins to prevail, like a little leaven, it soon diffuses itself through the whole lump; or more fitly, like poison mingling with the blood, it circulates through the whole system producing disease and death. When it pervades the course of christian duty, the closet becomes tiresome, meditation unprofitable, prayer irksome, and the sanctuary looses its power to charm the soul and lure the heart to Heaven—and the heart is dull and the hand slow to perform the duties of christian benevolence.

We need not tell you that this spirit exists among us:—it is what we all know; but to *ascertain its cause*, *shew its inconsistency*, *and prescribe the means of recovery*, is a task not so easily accomplished.

1. The cause of *coldness and lukewarmness.*

One of these causes and by no means an inconsiderable one, arises from the neglect of private prayer. This duty is the life of religion, and produces a frame of mind corresponding in some degree, to that Being whom we address, and a conformity to the spirit of that Gospel, by which we are influenced.

The individual who maintains a secret intercourse with God, naturally, searches his own heart and cultivates that "humble and contrite spirit," which the Saviour has promised to crown with *his* blessing. In the performance of this duty, no inducement can be presented for insincerity, as our intercourse is with that Being who knows the very secrets and intents of our hearts: and as we are assimilated in some degree, to the objects with which we associate; it is impossible for us to hold communion with God, and at the same time possess a spirit so much opposed to the requirements of his Gospel. So soon therefore, as the world prevails over us, the spirit of devotion dies within us; and as its natural consequence, the duties of the closet are neglected, and if perchance we approach the hallowed spot, where we were wont to pour out our souls to

God, it is with feelings painful to us and offensive to Him:—if, indeed, we bow the knee in prayer, the world intrudes itself upon our devotions, and leaves nothing but the polluted expressions of our lips as an offering to God.

When this spirit gains the ascendancy over us, it displays itself by a preference of irreligious company. In times of revival and when we enjoy the religion of Jesus in an eminent degree, the society of the saints are our chief delight, and often when we are recounting his mercies and adoring His goodness, the flame of devotion kindles within us, and we enjoy the pure pleasures of christian intercourse; but as a lukewarm spirit approaches, these feelings subside, and this disposition disappears, and that society becomes *irksome* and unpleasant, which was once the joy and comfort of our hearts, and the theme of religion is exchanged for the mere pleasures of social intercourse. Often, indeed, even the drapery of religion is not retained, and the world gains the ascendancy over our hearts and actions.

This languor is also succeeded by a neglect of the house and ordinances of God, and a cloudy day or an unpleasant feeling, presents a sufficient excuse for the neglect of the sanctuary of the Lord. It is humiliating to see how eager men are in the pursuit of the world, what difficulties they encounter and what obstacles they surmount in the pursuit of pleasure, wealth or fame, and to contrast *their zeal* with that of *some professors* of religion in the cause of Christ. At such a spirit and at such conduct, infidelity rejoices, and a heathen would suppose, that Heaven was not worth obtaining.

It is true, that the *lukewarm* professor may be zealous for some of the appendages of religion, and may do much to advance a particular opinion or set of opinions, while at the same time, he may be languid, lukewarm, and indifferent as regards the progress of religion itself. He may contend for the trappings of a party, and yet be entirely negligent as to the spirit and advancement of the Gospel. Often, indeed, the cause of God and the good of souls is forgotten, in the unhallowed warfare for the mastery, and every other spirit prevails, "envying, backbiting, evil speaking, evil surmises, railing and accusations," instead of being "kind hearted one toward another, and forgiving one another, even as God for Christ's sake hath forgiven us."

2. The inconsistency of a cold and lukewarm spirit.

It is inconsistent with the character of God. When we contemplate his attributes, his omniscience, omnipotence and omnipresence, his mercy, his goodness and his long suffering towards us, we are lost in wonder and admiration; and is the gratitude of a cold and lukewarm heart, all that we can render to the majesty of Heaven? We delight to honor the mighty men of the earth, and shall we fold our arms and sit down quietly when we have only offered to the Lord of All, the incense of a cold and

languid heart? He has claims upon us, which we cannot gainsay or resist. He requires of us the whole "heart," and will He not spurn us from his presence, "laugh at our calamities and mock when our fear cometh," when he shall look down from Heaven, and behold our ingratitude and the lifeless devotion of our hearts? His perfections, his love, his justice and goodness all conspire to exalt our ideas of His character, and can such a spirit be consistent with his nature, and with the duties which we owe to him. Had our Saviour possessed such a lukewarm spirit toward us, as we too frequently manifest to Him, would he have left the glory and felicity of Heaven, and became the babe of Bethlehem, would he have sweated drops of blood in Gethsemane, or would he have suffered on the cross for our salvation, and is such a spirit all that we can render for such a sacrifice and for so many blessings? And can we reconcile such a frame of mind as this, with the duties which we owe to him as our Redeemer? What must have been our situation, if He had not been mindful of us; no eye could have pitied us, and no arm could have wrought deliverance; but by His power, we are restored not to a Paradise below, but to a state of felicity more complete and more durable in its nature. And can we reconcile a lukewarm spirit with such love and such blessings as these. The scriptures are not silent on this point, they have given us rules to guide us in the way to Heaven, and have shown us that such a spirit is altogether inconsistent with all the duties of Religion.

In prayer, how unavailing must be our devotions when accompanied by this spirit. Can we expect that God will have respect to our offerings, when we manifest so much indifference in laying our wants before Him? Will they not rather be burdensome to ourselves, and instead of receiving the blessings of Heaven, shall we not grieve the Holy Spirit, and pull down upon our own souls the fruits of such unhallowed devotions.

While under the influence of a lukewarm spirit, we cannot expect to derive consolation or instruction from the word of God, nor from any of the duties of religion, for (in the language of scripture) we had as well expect to gather grapes of thorns or figs of thistles, as to expect the peacable fruits of righteousness from such a spirit.

Again, it is improper with reference to futurity. Can an individual whose everlasting happiness or misery, depends upon the improvement of the present life, manifest so great an apathy in the concerns of his soul? or is the soul of so little value, that its happiness or misery is of so little consequence, as to justify us in its entire neglect, or in so much indifference on a subject of such moment? Who can contemplate eternity without being filled with wonder and astonishment; or who can compare time with eternity, without shuddering at the thought of being lukewarm as to his future destiny.

3. The means of overcoming this state of mind.

This will be a work of no small magnitude, and one which we cannot expect to accomplish without the aid and assistance of the Holy Spirit. Yet, in this. as in other cases, God works by means, which he has devised and which are agreeable to his will.

In scripture we are exhorted "to repent and do our first works," and to "humble ourselves under the hand of God," that he may exalt us in due time. We should therefore *consider*, how offensive such a situation must be in the sight of God. Can there be a situation more to be dreaded, than by our lukewarmness, to expose ourselves to the displeasure of Heaven. In the word of God it is declared Mat. xii. 30 v. *He that is not with me, is against me; and he that gathereth not with me scattereth abroad,*" and if God thus judges, in what light will he look upon the lukewarm professor. Will He regard him as a friend or denounce him as an enemy? The testimony of St. John decides the point, Rev. iii. v 15. *I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth.*

We should also consider, how ungrateful such a state of mind must be towards that Saviour, who bled and died for sinners. In contemplation of His atonement, how offensive must this spirit be in the sight of God; well may we exclaim with the poet,

"Great God, and shall we ever live,
At this poor dying rate;
Our love so faint, so cold to thee,
And thine to us so great."

Could angels weep, they would drop the tear of commiseration, to behold that man, who returns the love and compassion of a bleeding Saviour with a lukewarm look. Could the harmony of Heaven be interrupted, at such a spectacle as this, saints and angels would lay aside their harps, to weep over the degeneracy of human nature.

The most effectual means to overcome this spirit is again to betake ourselves to *prayer*; in order to do this properly, we should consider the nature and use of prayer and the nature of that being, to whom our supplications are addressed. On these points, many are deceived; with such, prayer is not the aspirations of the soul to God, but the mere form of worship—its nature is not to hold communion with God, and invoke the blessings of Heaven upon our souls, but to quell the forebodings of conscience and to form a subterfuge for the performance of duty. Such supplications are not likely to be beneficial, as they are not accompanied with exalted views of the character of God nor with correct and humble views of the awful depravity of the human heart. Therefore that our prayers may be acceptable to God and beneficial to our souls, we should cultivate a deep and thorough acquaintance with our own hearts and should place our entire dependence upon Christ as the only means of recovery.

"*Acquaint thyself with God and be at peace,*" is a truth that cannot be too often inculcated, and it is in answer to prayer uttered with deep self-abasement and humble reliance on the Saviour of sinners, that we often gain this acquaintance and are at peace with God. Self examination and meditation are also duties particularly incumbent upon us—"*Know thyself*" is a maxim that cannot be too frequently urged upon us. Sin is so deceptive and finds so many lurking places in the heart, that it requires a thorough acquaintance with ourselves, to enable us to drive it from these strong holds, and to ascertain the true relation in which we stand to God. The heart is so deceitful that it requires a correct knowledge of ourselves, to ascertain when "*the love of Christ constrains us*" or when we are actuated by a false and ill-timed zeal. Many it is to be feared, mistake the shadow for the substance and display a zeal for the success of a party, while the success of the Gospel itself is lost sight of.

Again, meditation on the attributes of God, and on the truths of his word, produce more exalted views of his character and of the requirements of the Gospel; and as we partake, in a greater or less degree, of the objects, with which we associate, so in this duty, we shall become more assimilated to the objects of our contemplation and to that Being with whom we hold sweet converse.

In conclusion, we would say to the luke warm professor, look at the influence of your example. From your conduct many conclude that religion is an unmeaning profession and that in reality, there is no truth in the doctrine that the christian is a "*new creature*" in Christ Jesus. By your example, christians are grieved and discouraged and sinners are confirmed in a course of conduct destructive of their own souls. Look with what superstitious zeal the poor Heathen worship their Gods of wood and stone and with what diligence the Infidel scatters his poisonous sentiments, and does not their conduct reproach you for your coldness and lukewarmness in the cause of Christ. Can you contemplate the love of the Saviour to a lost and ruined world and still feel unmoved and indifferent? Oh! go to Gethsemane and to Calvary and reconcile, if you can, your lifeless devotions with his sufferings and his atonement. With humiliation of soul, with deep repentance and with a wrestling heart, fly to a rich throne of Grace and supplicate the blessings of Him, who is able to revive the work of Grace in your soul, and stay not your inquiries, your tears and your entreaties, until your heart shall melt with love to God and you shall again rejoice in the light of his countenance.

JAMES ROSS, *Moderator.*

JAMES G. HALL, *Clerk.*
JOHN PEELE, *Assistant Clerk.*

Sandy Run

MINUTES

OF THE

TWENTY-SIXTH SESSION

OF THE

CHOWAN BAPTIST ASSOCIATION,

HELD AT

CASHIE MEETING HOUSE,

BERTIE COUNTY, NORTH-CAROLINA,

ON

the 13th, 14th and 15th days

OF MAY,

1831.

EDENTON:

PRINTED BY WILLIAM E. PELL,

At the Gazette Office.

1831.

MINUTES, &C.

Friday, May 13th.

The delegates having generally assembled at the time and place appointed, and Bro. J. ETHERIDGE* having failed to attend, Bro. G. M. THOMSON, by request, preached the Introductory Sermon from I. Cor. 10. 4,—after which the services were closed by prayer by Bro. S. WAIT.

The members of the Association having taken their seats, and the meeting having been opened by prayer by Bro. J. HARRELL,—Bro. JAS. ROSS was chosen Moderator, and Breth. S. J. Wheeler and A. Spivey were appointed assistant Clerks.

Messengers from corresponding Associations, and other visiting brethren, were invited to take seats and participate in the deliberations of the occasion.

Bro. S. PATRICK, member of a church in Tyrrell County, and Bro. S. WAIT, General Agent of the N. C. State Convention, were requested to resume worship at the stage.

The meeting having been organized, the letters from the churches were read, a synopsis of which may be seen on a subsequent page.

Two churches recently constituted, one called, *Sound Side*, and the other, *Little Alligator*, both situated in Tyrrell County, having petitioned for admission into this body, and satisfactory information having been afforded respecting their "faith and order," were unanimously admitted as members of the Association.

On motion, *Resolved*, That it be a standing regulation of this Association that, whenever application shall be made by any church for membership with this body, a committee of *three* shall be appointed, to investigate the doctrinal sentiments, external circumstances, &c. of the applicant, and report the following day.

Bro. A. Spivey was appointed to prepare a letter of correspondence for the Neuse Association—and Bro. S. J. Wheeler, a similar communication for the Virginia Portsmouth Association.

The Circular Letter having been called for, Bro. MEREDITH, who had been appointed to compose one, stated that, for various reasons, (which he mentioned) he had not prepared a communication on the subject specified in the appointment;—but proposed, with the consent of the association, to read an essay on another subject, which had been written for a different occasion, and which he thought might be offered as a substitute for that first contemplated. This paper having been read, was referred to a commit-

*The names of ordained ministers are printed in small capitals, and those of licentiates in italics, (except in the Synopsis,) where the latter are marked thus †

tee of Brethren JAS. ROSS, JNO. HARREL, JAS DELK, JAS. G. HALL, and G. M. THOMSON, in connexion with the writer, who were requested to report to-morrow.

Breth. HARREL, DELK and *Trotman* were appointed to preach to-morrow; and Breth. WAIT, THOMSON and MEREDITH on Lord's day.

On motion, *Resolved* unanimously that, a committee be appointed to enquire into the cause or causes of the present depressed state of Religion, prevailing generally among the Churches composing this Association;—and to enquire further, whether any means can be employed, in addition to those already in operation, calculated, with the blessing of God, to bring about a more eligible state of things:—and, *Resolved further*, that Breth. HARREL, WAIT, ROSS, DELK, Halsey, Peele, HALL and MEREDITH be that committee and report to-morrow.

Resolved, That Brethren HARREL, LAWRENCE, DELK, CORBELL and Manning be a committee to visit the Church at Spence's Meeting-House, enquire into the circumstances of their situation, and the causes why they have not represented themselves in the present meeting of this Association, and report at the next session.

On motion, *Resolved*, That the association adjourn until 9 o'clock to-morrow morning.—The meeting was closed by prayer by Bro. MEREDITH.

Saturday, May 14th.

The delegates met agreeably to adjournment, and the meeting was introduced by prayer by Bro. *W. Butler.*

Bro. A. Spivey, in compliance with the appointment of yesterday, presented a letter of correspondence for the Neuse Association, which was approved and ordered to be transmitted to that body at their next session, in connexion with 30 copies of our Minutes. To this Association, Breth. JAS. DELK, J. D. RASCOE, R. LAWRENCE, A. Spivey, T. Carter and T. MEREDITH, were appointed messengers.

Agreeably to the appointment of yesterday also, Bro. S. J. Wheeler presented a similar communication for the Virginia Portsmouth Association, which was likewise approved, and ordered to be sent, with 30 copies of our minutes, to the next session of that body, about to be held on Saturday before the fourth Lord's day in the present month, at South Quay Meeting-House, Nansemond County, Va. To this Association, Breth. J. HARREL, JAS. DELK, John Blount, A. Spivey, Chas. W. Skinner, H. A. Skinner, S. J. Wheeler, Jos. Manning and T. MEREDITH, were appointed messengers.

The Committee on the circular letter having been called on to report, Brother M. stated that, apprehending some diversity of

sentiment respecting the communication which had been submitted yesterday, and deeming it inexpedient to originate a debate, which, under existing circumstances, could promise but little utility,—he had, with the concurrence of those members of the committee whom he had been able to see, thought it proper to withdraw the paper which had been proposed;—and to suggest the expediency of publishing the report of the committee on the present state of religion, in place of a regular circular. This report was approved;—the design of publishing a circular in the ordinary form, on the present occasion, was abandoned;—and in compliance with the preceeding suggestion it was agreed that the report of the committee on the state of religion, should be published in full.

The committee on the state of Religion having been requested to report;—one of their number stated that, in consequence of the shortness of time which they had been allowed, in connexion with other impediments, they had not been able to prepare a *written* report.—He then related *verbally*, and in behalf of the rest, in substance the result of their inquiries. This verbal report was approved, was referred to Bro. Meredith to be digested and written out, and was ordered to be published with the minutes for the benefit of the churches.

In compliance with the suggestions of the report mentioned above, and which may be found in connexion with these pages—the following resolutions, relating to the subject, were then unanimously adopted:

As the habitual use of ardent spirits among the members of churches connected with this body is deemed hurtful to the morals of society and detrimental to the interests of religion, therefore,

Resolved, That the churches composing this asssociation be earnestly recommended to constitute Temperance Societies, on the Total Abstinence Principle, to be composed of such persons, whether professors of religion or not, as shall see proper to support them.*

Inasmuch as it is believed that the languishing state of the churches is partly owing to neglect in relation to the moral and religious instruction of the rising generation, therefore,

Resolved, That the churches composing this body be recommended to originate and patronize Sunday Schools for the instruction of the youth connected with their respective congregations.

As it is confidently believed that a more general and correct knowledge of the interesting movements of the age, and particularly of what God is doing for the enlargement and establishment

*It is gratifying to state that out of 56 delegates who were present at the time, 40 signified their determination to abstain entirely from the use of ardent spirits themselves, and to exert their influence to induce others to do the same.

of his church, would greatly tend to animate the piety and enkindle the zeal of the disciples of Christ, therefore,

Resolved, That the brethren connected with this association be recommended to patronize the Christian Index, the Religious Herald, and the Christian Watchman.*

Inasmuch as a neglect of family religion is supposed to prevail to a very serious extent among our churches, and as such neglect is deemed not only prejudicial to the cause of Godliness, but wholly incompatible with the christian profession, therefore,

Resolved, That the churches constituting this association be requested to enforce upon heads of families connected with their respective bodies, the solemn importance of a punctual and conscientious attention to this branch of religious duty.

As the number of our preachers is small, and opportunities for regular preaching are unfrequent, therefore,

Resolved, That the churches composing this association be requested to hold meetings for prayer, reading the scriptures &c. &c. on every Lord's Day on which they shall not be favoured with the services of a regular minister of the gospel.

Bro. Wait, General Agent for the N. C. State Convention having, by request made an interesting communication respecting the objects, the prospects, the principles, &c. of that institution, therefore,

Resolved, That the churches connected with this association be recommended to form Primary Societies to aid the designs of that body, and to be composed of such persons, whether members of churches or not, as shall see proper to contribute to their funds.

On motion, *Resolved*, That Thursday before the fourth Lord's day in July next be observed by the churches composing this association, as a day of humiliation, fasting, and prayer, with special reference to the present languishing state of religion among us, and with a view, with the blessing of God, to a more improved and eligible condition of things.

On motion, *resolved*, That Bro. Meredith be requested to publish the proceedings of this association from its origin down to the present period, connected with such additional facts as can be obtained, and as shall, in his judgment, render the whole a concise and serviceable history; and further, that Bro. M. be requested, agreeably to his own suggestion, to assume the pecuniary responsibilities arising from this publication; and also, that the brethren appointed for the purpose, at the last session, be requested to exert themselves to increase the number of subscribers to the above volume, and transmit the result as early as possible to the publisher.

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*The Christian Index is published in Philadelphia—the Religious Herald in Richmond,—the Christian Watchman in Boston—any one of which it is believed can be obtained for about $2 or 2 50 annually, if payment be made in advance.

As it is highly important that those who maintain the same "faith and order" should possess a convenient *manual*, containing their confession of faith,—Rules of church Government, &c. &c., therefore,

Resolved, That each church connected with this body be requested to send one delegate, the whole to assemble at Sandy Cross, on Friday preceding the second Lord's Day in Oct'r next, then and there to constitute a *Convention* for the purpose of forming Articles of Faith,—a system of Church Government,—Rules of Conference,—a Form of Church Covenant,—Directions to be observed at the constituting of Churches,—the Ordaining of Ministers, &c.—all of which to be submitted to the Association at the next session:—and if approved, to be published in a cheap volume for the use of the Churches.

Inasmuch as the Churches, in compliance with a proposition stated in the Minutes of the last year, have decided in favour of a division of the section of country included within the bounds of this Association, therefore,

Resolved, That the act of dividing the said region into the prescribed parts, the fixing of the limits of those parts, and all other necessary arrangments connected with the matter, be referred to the Convention, provided for in the preceding resolution.

As the time heretofore allowed for the session of this Association is manifestly too limited for the transaction of business ordinarily claiming attention, therefore,

Resolved, That the session of this body commence, in future, on *Thursday* and adjourn as before.

The committee appointed to receive the contributions of the Churches—settle with the Treasurer, &c. made their report, which was approved, and which will appear on a subsequent page.

The following Query was submitted: "Should members of our Churches, who purchase lottery tickets, be regarded as proper subjects of Church Discipline?" The answer was unanimously in the affirmative.

Bro. JAS. ROSS was appointed to furnish the next circular letter; and also to prepare a brief memoir of Bro. JAS. WRIGHT, deceased.

Resolved, That Bro. T. Meredith be requested to prepare the proceedings of the present meeting for the press, and superintend the printing and distribution of the same.

Resolved, That the next session of this Association be held at Powell's Point, Currituck County, on *Thursday* before the third Lord's Day in May, 1832:—And further, that Bro. T. MEREDITH be requested to preach the Introductory Sermon; and in case of his failure,—Bro. *Q. Trotman.*

The meeting was concluded by a brief exhortation by the Moderator, and by prayer by Bro. S. Wait.

Lord's Day, 15th May.

The stage was occupied by Breth. THOMSON and WAIT who successively addressed a large and orderly assembly. At the close of the services the congregation retired with uncommon decorum and solemnity, and with much apparent reluctance. On taking leave of each other, the Delegates were frequently heard to speak of the extraordinary harmony and interest that had pervaded their deliberations, and of the pleasant savour which the remembrance of these things produced upon their minds. And not a few seemed considerably revived in heart, and desirous of returning to their respective churches, richly laden with the blessings of the gospel of peace. May the benedictions of the Almighty succeed these promising indications.

Report of the Committee on the pecuniary concerns of the Association.

The Association,

	To James G. Hall,	Dr.
Balance due last year,		$95 15
Present Contribntions,		50 50
		$145 65
Contra, Cr.		
Printing Minutes,	$35 00	
Clerk for transcribing &c. Minutes,	15 00	50 00
		$95 65

JOS. MANNING,
JOS. HALSEY,
J. H. REDDICK.

The churches at Edenton, Elizabeth City, Salem, Meherrin, Sound Side, and Little Alligator, state that they have recently been favoured with interesting and encouraging seasons; and express a hope that seriousness will be continued, and that the work of the Lord will be still more extensively and effectually revived among them. The rest of the churches belonging to the Association have received very inconsiderable accessions during the past year, and complain of much deadness, and inattention to matters of religion.

The churches at Edenton, Bethel, Elizabeth City and Salem have flourishing Sunday Schools in operation within their respective limits; and several others express themselves as favorable, not only to Sunday Schools, but to all the benevolent schemes of the age.

The churches are respectfully requested to state in their letters next year, how far they shall have been able to comply with the recommendations of the Association; and also, to furnish whatever interesting details they may possess respecting those Societies, Sunday Schools, &c. which they shall be enabled to originate.

Churches.	Where situated.	When constit'd.	MINISTERS AND DELEGATES.	Baptisms.	Received.	Restored.	Excluded.	Dismissed.	Died.	Members.	Funds.
Ahoskey,	Bertie	1802	Geo. Williams, Simeon Holloman.		2		2	4		72	$1 00
Ballard's Bridge,	Chowan	1781	Miles Welch, †William White.	2				1	5	135	2 00
Bethel,	Perquimans	1806	Chas. W. Skinner, Thomas Ward,* Wm. Moore.*	3	1		2	1		75	3 00
Capehart's M. H.	Bertie	1823	Arch'd Morris, Thomas Cobb, Charles Cobb.	1			6	2	1	93	1 50
Cashie,	Bertie	1789	R. Lawrence, Lewis Bond, Aaron Spivey.	18	2	3	6	8	6	370	2 50
Coleraine,	Bertie	1789	James Ward, Solomon White, John Downing.	5	1		10	2	1	222	1 50
Coal Spring.	Gates	1829	†Mills Piland, Lemuel G. Dardan, Thos. Hoggard.	2	1		1	1	1	67	1 00
Connaritsy,	Bertie	1798	S. Baizemore, †Harvey White, Aaron Cherry.	7	1			3	1	126	1 50
Edenton,	Chowan	1816	T. Meredith, John Blount, Joseph Manning.	14	2		1	2	7	163	2 50
Elizabeth City,	Pasquotank	1786	J. M. Thomson, Wilson Butler, Abner Williams.	12	7		2			115	2 00
Holly Grove,	Bertie	1804	H. White, James S. Mitchell, Isaac P. Freeman.				2	1		53	1 00
Meherrin,	Hertford	1773	Jas. Delk, S. J. Wheeler, Isaac Carter.	33	4	1	9	8	24	194	2 00
Middle Swamp,	Gates	1806	Jno. Harrel, Daniel Reddick, James Pruden.					1		151	2 00
North Banks,	Currituck	1824						3	2	52	1 00
Piney Grove,	Gates	1827	William Lee, Jethro Barnes,* John Saunders.*	3	2				1	55	1 50
Potecasey,	Northampton	1808	Christopher Cook, Morris Baum, John Peele.	3		1		3	1	138	2 00
Powell's Point,	Currituck	1804	Jacob Aydelott.	7	1	2	2		1	74	1 00
Providence,	Currituck	1825	William Doxey,* Jas. G. Hall. John Brocket.*						2	39	1 50
Ramoth Gilead,	Pasquotank	1809	Mark Spence,* Edward Williams.*	1		1		1		36	1 00
Roanoke Island,	Currituck	1807		2				2		38	2 00
Ross's M. H.	Bertie	1804	Jas. Ross, Aquilla Oxley, Charney Cail.	4		1		8	1	177	2 00
Sandy Run,	Bertie	1758	Ezekiel Cox, Joshua Harrell.	3			1	1	5	115	1 50
Sandy Cross,	Gates	1828	Henry Spivey, Jethro H. Reddick, James Boyce.	6	1		1	3	1	75	2 00
Shady Grove,	Currituck	1828	William Bright, Moses Lee.	1	1			1		25	1 00
Spence's M. H.	Camden	1820									
Salem.	Pasquotank	1790	Thomas Jordan, Edward Wilson, D. B. Pendleton.*	7	1		3		3	62	2 00
Sawyer's Creek,	Camden	1790	Maxy Sanderlin, William Forbes,* Joseph Brown *				1	5	4	70	1 50
Shiloh,	Camden	1757	Enoch Daily, John H. Wright,* Abner Berry.*	13		1		3	2	244	2 00
Smith's Church,	Northampton	1823	Wm. H. Hardy, H. Cobb, Charles R. Rea.*	4	22		1	4	4	148	2 00
Yeopim,	Chowan	1775	Jacob D. Rascoe, Richard Whidbee, Jos. Banbury.*	1	1		1	2	1	35	1 00
Sound Side.	Tyrrell	1831	Joseph Halsey, John Rhodes,* Jonathan Morris.*	14						25	1 00
Little Alligator,	Tyrrell	1831	S. Patrick, William Pledger.*	26						41	1 00
				192	50	10	51	69	74	2232	$50 00

*Absent.

MINISTERS.

The following is a list of the Ministers at present in connection with the Association:

ORDAINED.

George Williams,	Miles Welch,	Reuben Lawrence,
Stephen Baizmore,	Thos. Meredith,	Jer. Etheridge,
Geo. M. Thomson,	John A. Shaw,	James Delk,
John Harrell,	William Doxey,	James G. Hall,
Malachi Corbell,	James Ross,	James Foster,
Evan Forbes,	William Hardy,	Hardy Cobb,
Jacob D. Rascoe,	Selby Patrick,	David Duke.

LICENSED.

Segar Mitchell,	*William White,*	*Amos Rayner,*
William Pearce,	*Mills Piland,*	*Henry White,*
S. W. Butler,	*James Nash,*	*Edward Howell.*
Malachi W. Jones,	*Q. H. Trotman.*	

REPORT

OF THE COMMITTEE ON THE STATE OF RELIGION.

The Committee on the state of Religion, beg leave to report: That according to the best information which they have been able to obtain, the present depressed condition of which the churches generally complain, is owing chiefly to the following causes, namely: A habitual use of ardent spirits;—a neglect of the moral and religious instruction of the rising generation;—a prevalent omission of family prayer;—a deficiency of preaching;—a want of information respecting the important movements of the day;—and a depressed standard of moral excellence in the life and conversation of professors of religion.

Respecting the first cause stated in the preceding enumeration, the following observations will be found to be generally correct. The use of distilled liquors has long prevailed to an alarming extent among the churches connected with this Association; and not a few of their members have either fallen victims to their destuctive influence, or so far indulged in habits of intemperance as to bring reproach upon themselves, and upon the cause which they had professed to serve. And although there has been a manifest and material amendment in this respect, in several of the churches, yet there are good reasons for fearing that the evil still exists to a very serious extent. Physicians tell us that a habitual use of these liquids, even in moderate quantities, have a natural and certain tendency to impair the faculties, and consquently to cramp the energies, both of the body and the mind.—And as that which unfits a human being for physical and intellectual exertion, must necessarily disqualify him, in the same proportion, for the pursuits and attainments of religion, it follows of course,

that those who subject themselves to the influence of Alcoholic drinks, must inevitably fall short of those moral and religious acquirements to which they might otherwise successfully aspire. Besides the detriment which is thus sustained in a personal point of view, it is impossible to calculate the amount of evil which is inflicted upon others, and upon the cause generally, by the contagion of an example which is rendered the more deadly, in proportion to the plausibility of its pretentions to the restraints of moderation and the precepts of the gospel. Accordingly we have been informed that no class of men has been found to set up so serious impediments in the way of temperance, of morals, and of religion, as those *moderate drinkers*, who recommend the deadly practice for which they plead by insisting upon its utility, and who conceal its deformity under the captivating sanctions of temperance and religion. And we have been further informed, and we believe upon authority which will not be questioned, that the prosperity of religion in most places, bears an inverse ratio to the degree in which ardent spirits are used; so that where the practice of drinking has been abandoned, there religion has been generally revived; and on the contrary, where it is continued, there languor and desolation, almost invariably abound. If these things be so, and it is believed that they will not be doubted, then it follows of course, that the dullness and deadness of which our churches have so long complained are to be attributed in part, not so much to intemperance, as to a settled and prevalent habit of moderate drinking. What then can be done? To us there appears but one alternative. Either let things remain as they are,—or abandon and discourage the practice from which the mischief proceeds.—And we should suppose that true christians would not hesitate an instant which of the two to choose. Men who care but little for the good of others, and who love their belly more than the cause Christ and of his Church, will no doubt be eager to invent excuses; to plead the infirm state of their health, or the peculiarities of their constitutions; to enlarge upon the munificent designs of the Creator, in confering upon the world nothing but what is useful to to man, to urge the advantages of taking a little, and the harmlessness, and virtue of moderation; or to inveigh against the supposed inconsistency, or the over-heated zeal of the friends of reform. But those who proceed upon the principle that they "are no longer their own," who have been taught to "love their neighbor as themselves,' who feel themselves under obligation, 'whether they eat or drink, or whatsoever they do, to do all to the glory of God," and who consider themselves bound not only to abstain from what is hurtful, but to deny themselves a harmless gratification, or even a salutary indulgence, rather than "cause a brother to offend," will not hesitate a moment. To such the way of safety, though it be a way of self denial, will exhibit claims far superiour to that of selfish gratification, although the danger involved may be con-

nected with some doubt. And without conferring with flesh and blood—without stoping to deprecate the loss of a cup of paltry stimulus, will cheerfully take their elevated position, though it be at their cost, with the friend of reform, and put forth all their resources to stop the ravages of a monster which is laying waste the peace of society, the happiness of families and the glory of the Church; and which, unsatisfied with desolating all that is fair and all that is valuable in this life, is carrying devastation into the region of immortality, and peopling the dominions of despair with the souls of undying thousands. As a remedy for this evil, we would respectfully suggest the propriety of recommending to the churches composing this body the formation of temperance societies, on the "*total abstinence*" principle, to be composed of all, both professors and non-professors, who may be induced to join them. Your committee have much confidence in the efficacy of such Institutions, from having witnessed their influence on the habits of society where they have been in operation. And it is confidently believed that, if members of churches can be prevailed upon to do their duty in this matter, and will step forward with becoming energy, and take a leading part in the formation and support of such societies, they will not only confer a lasting benefit upon the neighborhoods in which they reside, and the churches to which they belong, but they will materially aid in rolling out of the way, those massy impediments which impede the march of pure and undefiled religion amongst us.

Concerning the neglect of the moral and religious instruction of the rising generation, your committee beg leave to make the following statement. That the omission of this branch of parental and christian duty prevails generally among us, partly from negligence, and partly from necessity, is a position about which it is thought there can be but one sentiment. The evils necessarily growing out of this omission are neither few in number, nor inconsiderable in their consequences. Our children must, of course, grow up in comparative ignorance of the doctrines and precepts of the gospel, and consequently of the claims and the advantages of the christian religion. From this it comes to pass, that all the restraints upon vicious inclinations, and all the incentives to virtuous conduct which our Scriptures so remarkably afford, are nearly, if not entirely lost. Under such circumstances, habits are admitted, and suffered to become inveterate, which are not only unfriendly to godliness, but in most cases, decidedly favorable to vice and irreligion. And what is perhaps worse than all—a settled disrespect for the claims and advantages of religion is gradually, but fatally contracted, from the natural, though in this case, the mistaken conclusion, that that religion which its professors are at no pains to impress upon their offspring, can be of no real importance to any.

Thus it is that our children, in very many cases, are trained

up to manhood, not only in ignorance of what the religion of the gospel really is, but with habits and prepossessions as decidedly averse to piety, as they are favourable to sin and unbelief. Can it then be thought strange, that those already arrived at maturity should manifest so much inattention to the calls and invitations of the gospel,—that the preaching of the word should have so inconsiderable effect,—that so small additions should be made to our churches,—and that such tones of languor and discouragement should be sent forth from every quarter of the association. We well know that it is not in the power of education to renovate the heart of man. We well know that it is God only that "can give the increase" to the labours of his faithful servants. But this we know is true with respect to every branch of nature and of science, as well as religion. We know, moreover, that God employs human means, and human diligence and solicitude, to accomplish his purposes of grace;—insomuch that where these abound, there he will add his blessings, and where these are wanting, there will be sterility, desolation and death. And especially do we know that Solomon has said, that if a child be trained up in the way in which he should go, "when he is old he will not depart from it"—and that an inspired apostle has charged those who are parents, to "bring up their children in the nurture and admonition of the Lord;" the inference in both cases being obvious, that such early training will exert a direct and efficacious influence on the future character and conduct of its subject. Your committee would therefore respectfully suggest the propriety of recommending to the churches comprising this association, to take immediate measures for the organization of *Sunday Schools* within their respective jurisdictions, for the benefit of all who can be induced to attend them. These institutions are connected with no expense, except that which arises from the procuring of the necessary books. They combine the advantages of imparting a correct and systematick knowledge of the scriptures, of creating respect for the sabbath day, of promoting improvement in morals, and of producing impressions and a process of mental culture, peculiarly favourable to the growth of grace in the heart. There are facts almost without number, showing to what extent they have been made instrumental in bringing the soul to Christ. And we feel the utmost confidence that they have only to be better known, to receive the sanction and zealous support of all our churches; and that, could they be brought into general and successful operation, they would essentially aid in doing away the evil of which there is now so much complaint.

In relation to the neglect of family prayer, your committee would observe that they have reason for apprehending that this omission prevails to a painful extent among the churches in connexion with this body. With respect to the mischief necessarily growing out of this omission, and the necessity of applying to it an immediate

and, as far as possible, an efficacious corrective, any thing in the form of argument is deemed wholly superfluous. Surely we cannot be called upon at this day to *reason* with professors of religion, and particularly with Baptists, on the importance of observing a duty, so obvious as to its utility, and so universal and so imperative as to its obligations. What individual connected with this body, who is in possession of the ordinary functions and faculties of his nature, will pretend to justify or extenuate the neglect of it; or presume to hope that religion will prosper in his family, or even in his own soul, when it is not scrupulously observed? Or what church can hope to be acquitted from guilt, and from reproach; or expect to receive an out-pouring of the Spirit, or a revival of religion, that permits such omission to prevail among its members? Your committee would therefore earnestly recommend the propriety of urging upon the churches the necessity of using all diligence, and all lawful and proper means, for ascertaining who among them are guilty of the omission of which we speak, and also of administering an early and salutary remedy. And should all this be effected,—should all heads of families be roused up to a proper sense of their duties and their obligations in this respect,—should every habitation become the depository of a domestic altar, where the incense of daily supplication shall be offered, and where the daily mercies of God shall be acknowledged and invoked, the hope is fondly and confidently indulged that the evils under which our churches groan will be much diminished; and that a state of things more agreeable in themselves, and more honorable to the head of the church, will be materially promoted.

With respect to the deficiency of *preaching* among us, your committee would make the following statement. Neither time nor argument need be expended, in proving that the amount of preaching with which we are favoured, is far from being adequate to the congregations and the extent of territory, embraced within the limits of the association. The painful experience of the churches at home, and their reiterated complaints in this body, have been too decided and impressive in their import, to leave any room for doubt on this subject. Now, when it is recollected that the preaching of the gospel is the principal means of regeneration and sanctification; when it is remembered that it is this that is made "the power of God and the wisdom of God unto salvation;" and especially when it is borne in mind that this, in the apostles' day, was the great engine of pulling down strong holds, of overturning the power of darkness, of subduing the hearts of unbelievers to the obedience of the gospel, and of enlarging and establishing the kingdom of Christ, surely it cannot be doubted that the interests of religion are languishing amongst us for lack of the word; and that had we more plain, powerful preaching, we should have more auspicious times. And although we have not the obscurest suspicion that men can originate ministers, where God

does not call them, yet, as before observed, God accomplishes his purposes by the application of human agency; so that it is proper and necessary that men should exercise their concern, and employ their exertions, in supplying themselves with a suitable ministry, no less than in converting the souls of sinners, or in procuring for their families the bread that they eat. It is therefore confidently believed, that were our churches to exert themselves more, both by putting forth their own efforts, and by imploring the assistance of God,—the number of their preachers would be increased, either from among themselves, or from abroad,—or from both. As the N. C. State Convention proposes, as one of its principle objects, a systematic and efficacious use of all lawful and proper means for increasing the number of plain and faithful preachers in the state, your committee would suggest the propriety of recommending to the churches composing this body, the expediency of forming societies for the purpose of co-operating with that institution, and of aiding it in the accomplishment of the important objects which it has in view. We are induced to recommend this measure by a belief that, as the convention shall become instrumental in improving the strength of the ministry in the State, we ourselves may expect to share a proportional part of the advantage.

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Concerning the want of information respecting the important movements of the present age, the following considerations are deemed worthy of attention. It is well known that few things act upon the human mind, as a more powerful stimulus to efficient and elevated action, than a knowledge of the praise worthy and successful operations of others. These, in most cases, produce their effect by presenting men with a contrasted, and of course, with a striking and mortifying view of their own inferior performances; and by holding out to them, at the same time, the means of encouragement to put forth more vigorous and lofty efforts. Accordingly, never does the philosopher feel so strong a desire to excel, as when informed of the discoveries or improvements of those engaged in the same pursuit with himself. Never does the soldier find his arm so nerved, and his spirit so ardent, for the doubtful strife of war, as when he witnesses the prowess and the distinctions of his fellows in arms. And although we would be far from intimating or of supposing, that a mere spirit of human competition, or a mere thirst for human favor, are among the strong incentives to christian action, yet there can be no question but a generous emulation constitutes not only a lawful, but a laudable motive of christian effort;—and that the high attainments, and distinguished achievements of others, have, and ought to have, a great influence upon the minds and the conduct of all those by whom they are fully known, or correctly appreciated. If these views be correct, it follows of course, that if a knowledge of what is going on in the religious world were generally diffused through

our churches, it must be productive of the happiest results. Most certainly if all could receive regular and authentic information concerning revivals of religion in different parts of the world,—the lofty and splendid achievements of christian benevolence,—the generous sacrifices and noble self denial of missionary enterprise,—the spacious inroads that are made upon the kingdom of darkness,—and the splendid acquisions that are made to the empire of Christ,—instead of living at this poor sluggish rate, their admiration would be awakened, and their hearts would be set on fire; and while blushing at their former dullness and inefficiency, they would eagerly place themselves in a posture of vigorous and successful action. In confirmation of what is here asserted, we have only to appeal to the experience and observation of thousands, who can bear testimony to the effect of such intelligence, both upon themselves and upon those with whom they are acquainted. Deeply impressed with the importance of such information, both to the churches and to individuals, your committee would suggest the propriety of recommending to the churches the patronizing of some of the religious journals of the day;—such as the Christian Index, the Religious Herald &c. These publications may be obtained at a trifling expense;—and, to say nothing of the service which they would render to children and others not connected with the church, to say nothing of the amusement and gratification which they would impart to all,—for reasons already stated, they could not fail to have the happiest effect upon the piety, the zeal, and the enterprize of the whole religious community.

With regard to the depressed standard of moral and religious excellence among professors of religion, your committee would make the following remarks: That there is a very serious defect here is obviously and necessarily implied in several of the preceeding statements. Where there is too free use of ardent spirits,—where the religious instruction of youth is neglected,—and where family prayer is habitually omitted—there the standard of religious compliance is manifestly much too low. There are several other particulars however besides those mentioned, in which professors amongst us are believed to fall far short of the requirements of the gospel. Now when the deleterious influence of defective example is properly estimated,—when the loss sustained by a failure to emit the light of a holy, zealous, and devoted life is considered,—and when the fact, that God will withhold his blessings from those churches where his authority is not respected, and where his honour is not consulted, is taken into the account,—it surely cannot be thought strange that such deficiency of moral and religious attainment among the professed disciples of Christ, must be attended by the most pernicious consequences. Most certainly this one branch of delinquency, if it prevail to the extent to which it has been supposed to do, is sufficient of itself

to account for all the desolations that are witnessed in Zion. What individual can hope to be blessed in his family, or in his soul, with the visitations of God's love,—while exhibiting a practical and habitual disregard for the sacred injunctions of the gospel? Or what church can expect to be refreshed, or strengthened, or enlarged;—or to be any otherwise than languid, and feeble, and meager, so long as she permits her members to be either loose in their morals, or negligent in their religious engagements? Your committee are confident in the belief that this deficiency is much more serious in its consequences than it is generally supposed to be;—and that it calls aloud for the immediate and earnest attention of the association, and the churches. Reform in matters of religion, must, invariably commence at the house of God;—and if the work of the Lord is to be revived, and the desolations of Zion restored, the amendment must be begun with the professors of religion. Let all who have named the name of Christ cast away their idols,—let them arise and shake themselves from the dust,—and, by a well ordered life and conversation, let them demonstrate the sincerity of their pretensions, and the reality and efficacy of their religion, and the work will be more than half accomplished. The Lord will succeed the sincere and well-meant efforts of his dutiful children; the truths of the gospel, when recommended and enforced by a holy example, will command the respect and the reverence of men wherever they are promulgated,—and when every one shall do his duty, the parched and withered plains will soon become a well watered garden—the brier and thistle will soon be succeeded by the myrtle and the fir—and the voice of lamentation and woe, will soon be followed by songs of gladness and acclamations of praise.

Your committee would therefore recommend the propriety, of reminding the churches of the necessity of exercising a rigid and healthful discipline, and, by the use of all lawful and appropriate means, of endeavouring to bring their members to that infallible standard of moral excellence which is set forth in the New Testament, and which is made binding upon all by the authority of Christ, and his apostles. Such are the views and the recommendations of your committee; all of which are respectfully submitted, with the earnest desire that they may receive the attention to which they are entitled, and produce the effects for which they are offered.

JAMES ROSS, *Moderator.*

JAMES G. HALL, *Clerk.*

NOTE.—On account of some delicacy felt in attaching the names of the committee to the report in its present form lest some expressions might have been employed which would not be universally approved, it has been deemed most expedient to publish the document without any of its appropriate signatures.

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MINUTES

OF THE

TWENTY-SEVENTH ANNUAL MEETING

OF THE

CHOWAN BAPTIST ASSOCIATION,

HELD AT

POWELL'S POINT,

CURRITUCK COUNTY, N. CAROLINA,

May 17th, 18th, and 19th, 1832.

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EDENTON:

Printed at the Miscellany Office.

1832.

THE N. CAROLINA
BAPTIST INTERPRETER.

This Publication, as its title imports, is chiefly designed to contribute to the prosperity of the Baptist Church in this state; and shall be furnished with such matter, both original and selected, as shall be calculated to secure the object proposed. It will contain 24 royal octavo pages,—printed with new type, on good paper, neatly folded and stitched; and shall be furnished to subscribers *monthly*, at $1 per annum, payable in advance; or $1 50, if not paid within 3 months after the reception of the first number.

As the undertaking cannot proceed until an adequate number of subscribers shall have been obtained, agents and others interested in the work, are requested to send in their lists before the 1st October next.

T. MEREDITH, ED.

The following brethren are requested to act as agents for the *Interpreter*, with the understanding that any person who will procure six responsible subscribers, shall be entitled to a *seventh copy gratis.*

Geo. Williams,	*Jethro Barnes,*	*Miles Welch,*
Wm. C. Moore,	*John Peele,*	*Arch'd Morris,*
Aaron Spivey,	*Solomon White,*	*Mills Piland,*
Stephen Baizmore,	*G. M. Thomson,*	*H. White,*
Jas. Delk,	*John Harrel,*	*Spence Hall,*
John Brocket,	*Wm. Doxey,*	*Malichi Jones,*
Jas. Ross,	*Ezekiel Cox,*	*Henry Spivey,*
Wm. Bright,	*Edward Wilson,*	*Maxey Sanderlin,*
Wm. H. Hardy,	*Rich'd Whitby,*	*Joseph Halsey,*
Selby Patrick.	*Q. H. Trotman.*	

MINUTES, &C.

THURSDAY, May 17th.

The hour for worship having arrived, the Introductory Sermon, according to appointment, was preached by T. Meredith from Heb. XI. 6 :—"*But without faith it is impossible to please him.*"

After worship the delegates were called to order, and the session opened by prayer, by Bro. Jas. G. Hall; after which Bro. Thos. Jordan was chosen Moderator, and Bro. Aaron Spivey assistant Clerk.

An invitation was given by the Moderator to Ministering Brethren, should any such be present from sister Associations, to take seats and participate in the deliberations of the Meeting.

The letters from the churches were then called for and read; a synopsis of which will be found on a subsequent page.

A letter was presented from the Neuse Association, together with a supply of their minutes, from which it appeared that H. Austin and Wm. Hancock had been appointed delegates to this body ;—but neither of whom were present.

Brethren Turner Carter, Aaron Spivey, and Henry Spivey, were appointed a committee to receive contributions, settle with the Treasurer, &c. and report.

Brethen T. Meredith, J. Etheridge, J. Harlre, and Wm. Doxey, were appointed a committee to take into consideration the state of religion, within the bounds of the Association, and report during the present session.

Brethren Aaron Spivey and Q. H. Trotman, were appointed to write corresponding letters ;—the former to the Neuse Association ; and the latter, to the Virginia Portsmouth.

Brethren J. Harrel, G. M. Thomson, and M. Welch, were appointed to preach to-morrow.

On motion, adjourned till 9 o'clock to-morrow morning :—prayer by Bro. G. M. Thomson.

FRIDAY, May 18th.

The Association met according to adjournment :—Bro. Wm. Doxey prayed.

The Circular Letter having been called for, a communication was presented in connexion with a message from Bro. Ross who was absent, stating that he had taken the liberty to *select* an article for the occasion, which he had deemed fully as suitable as any thing which he himself could have written. The document was referred to a committee, consisting of Brethren Jer. Etheridge, John Harrel, and T. Meredith, with a request that they should report to-morrow.

The Convention which, agreeably to a resolution of this body at the last session, had met at Sandy Cross in October last for the purpose of forming articles of faith, &c. &c. having been called on to report,—Bro. Spence Hall, the clerk of that meeting, made a report in behalf of the whole, by reading the record of the proceedings adopted on the occasion.

On motion, it was resolved unanimously, that the business to which the attention of the above convention had been called, should be postponed indefinitely.

Resolved, That Brethren Doxey, Harrel, Trotman, and Nash, be a committee to inquire into the state of the Church on North Banks; and report, if possible, to the present meeting.

Resolved, That Brother Turner Carter be appointed to obtain returns from the Churches at Ahosky, Colerain, and Ross' M. H.—and report to the publisher of the minutes before they shall be put to press.

Resolved, That Bro. Meredith be requested to remind the Churches, connected with this Association, of the necessity of greater punctuality in representing themselves in its annual sessions.

Resolved, That the Clerk be instructed to correct the error which appears in the minutes of the Kehukee Association, where it is stated that the Powell's Point Church has become a member of that body.

Resolved, That the resolution adopted at a previous session of this body, providing for a division of the Associational territory into *three* districts be rescinded; and that this body hold its sessions alternately on the eastern and western sides of the Chowan river as heretofore.

Resolved, That in order to prevent as much as possible, unnecessary travelling on the Lord's day, this association shall commence its sessions in future on Friday, and adjourn on Monday.

Brethren Smith, Doxey, and Trotman, were appointed to preach to-morrow.

Resolved, That the session adjourn until 9 o'clock to-morrow morning;—Bro. Smith prayed.

SATURDAY, May 19th.

The Association met agreeably to adjournment:—Prayer by Bro. Meredith.

Bro. Harrel, in behalf of the committee appointed to visit the Church at Spence's Meeting House, reported, verbally, in substance, that the church had failed to give the committee any satisfaction on the principal points of their inquiry. The report

was approved, and the following resolution unanimously adopted:

In as much as the church at Spence's M. H. has failed twice in succession to represent herself in this body, and has otherwise manifested disaffection, because this association is favorably disposed towards the benevolent institutions of the age, therefore *Resolved*, That the said Church be no longer considered a member of this Association.

It was *Resolved, further*, That members of that Church, who are unaffected by the distinguishing sentiments of the majority, and who are desirous of union with this association, be recommended to apply for admission into any of the churches in connexion with this body; and also that the churches be recommended to receive such applicants, on condition that they shall be found worthy.

Resolved, That the next session of this association be held at Ahosky, commencing on Friday before the third Lord's Day in May, 1833.

Resolved, further, That Q. Trotman preach the Introductory Sermon, and in case of failure, Bro. G. M. Thomson.

Bro. Trotman from the committee appointed to examine the situation of the church at North Banks reported—

That agreeably to information which could be relied on, the church had ceased to observe the ordinances of the Lord's House; had wholly abandoned the exercise of discipline; had forsaken the practice of assembling together for worship;—and were otherwise in great and grievous disorder;—and further, that according to indisputable authority, all these evils were to be traced to the *habitual use of ardent spirits.*

It was therefore *Resolved unanimously*, That the Church at North Banks be no longer considered a member of this Association: And further, that Brethren Forbes, Nash, Hall, Aydelott, Etheridge, and Shaw, be a committee to visit said Church, and endeavour to re-establish order and discipline; and if they should fail in this, to take measures to aid those individuals who may be faithful, to transfer their membership to some other Church.

Bro. Jas. G. Hall, who had been appointed to prepare a short article correcting the error found in the minutes of the Kehukee Association, respecting the church at Powell's Point, reported the following:

As it is stated in the minutes of the Kehukee association, that the church at Powell's Point, formerly a member of this Association, had recently been received into connexion with that body, it is deemed expedient expressly to contradict the above statement. The facts of the case are these:—The Church at

Powell's Point is still a member of this body; and has been such since the first organization of the association. In the year 1830, several persons connected with this church, attempted to force upon their brethren the adoption of certain articles recently published by the Kehukee association; but failing in this, and becoming in consequence disaffected, turbulent, and unmanageable, were at length regularly excommunicated. These persons, not exceeding 20 in number, to the best of our knowledge, have never been constituted a church in any form; nor have they been in any way connected with the association since their exclusion from the church to which they originally belonged. We have no hesitation therefore in saying, that if they have represented themselves as the Powell's Point Church, formerly belonging to this association, they have stated that which certainly has no foundation in fact. It may be added, a part of this number, we are credibly informed, were expelled long before the occasion alluded to, and for causes having no connexion with that stated above.

Brethren Trotman and Spivey who had been appointed to prepare letters of correspondence, the former to the Portsmouth, and the latter to the Neuse Association, presented their respective communications which were read and adopted. To the former association, Brethren Trotman and Harrel were appointed as delegates; and to the latter, Brethren Thomson, Meredith, Harrel, Delk, and Carter. To each of these associations, it was ordered, that 20 copies of minutes be transmitted.

The committee on the Circular Letter reported;—that both in sentiment and style, this document was found unexceptionable; but was considered somewhat objectionable notwithstanding on account of its length. They recommended that the place of a circular should be occupied, as last year, by the report of the committee on the state of religion.

The committee on the state of religion, for want of time, made a verbal report,—which it was directed, should be written out and published with the minutes instead of a circular letter.

Resolved, That the churches be requested to state more fully and more minutely than they have heretofore done, how far they may have been able to comply with the various recommendations of this body, and especially those respecting temperance societies, sunday schools, tract societies, the convention, &c.

Resolved, That the resolutions passed last year respecting the encouragement of Sunday Schools, Temperance Societies, Religious Periodicals, the State Convention, Bible Classes, &c. &c. be renewed again the present session, with increased earnestness and solicitude.

The churches are requested to read the report of the committee on the state of Religion, in connexion with that of the committee on the same subject last year, once or more in their conference or other meeting.

Brethren Hall, Meredith, and Etheridge, were appointed to preach to-morrow.

Resolved, That Bro. Hall be requested to present to the next session of this body, a concise statistic statement of the progress of the Baptists in the U. States ;—together with a sketch of such revivals as may be deemed worthy of notice.

Resolved, That Bro. A. Spivey be requested to prepare for the next session of this association, a short review of the history of Missions, both foreign and domestic.

Resolved, That Brethren Harrel, Etheridge, and Trotman, be requested to travel and preach the gospel among the churches connected with this association ; to be subject to the directions of an executive committee to be appointed for the purpose.

Resolved, That a committee of *nine* be appointed, whose duty it shall be to attend the examination and ordination of all candidates for the ministry within this association : and that three members of said committee shall be selected from each of the Union Meetings composing this body;—and further, that the churches be requested, whenever such ordinations are contemplated, to procure the presence of at least *three* members of said committee. And *resolved*, *further*, that this committee shall consist of Brethren Ross, Lawrence, Delk,—Meredith, Thomson, Etheridge,—Hall, Doxey and Forbes.

Resolved, That a committee of *five* be appointed, whose duty it shall be to direct the labours of our Itinerant Preachers, and to devise and execute measures to secure the adequate funds ; and further, that said committee be requested to meet for business once in three months, and report to the next session of this body. And resolved, further, that said committee shall consist of Brethren T. Meredith, E. Forbes, G. M. Thomson, T. Jordan, and T. Carter.

Resolved, That the churches be requested to send special contributions to the next meeting of this association, for the purpose of forming a fund to recompense the services of our itinerant preachers.

Bro. Meredith was requested to superintend the printing of the minutes, and to have 1500 copies printed and distributed.

The committee on finance made report, which was approved, and which was as follows :—

Agreeably to the order of the association we have examined the accounts of Bro. Hall, Treasurer ; and we have found an

error of $14 50, which should have been credited to Bro. H's account. This mistake occurred in the casting up of his accounts for 1829, 1830, and 1831, as stated in our minutes for those years. With this error corrected, the account will stand as follows:

Amount due as per minutes,		$95 65
Present contributions,		45 82
		141 47
Contra.		
Printing Minutes,	$35 00	
Transcribing &c.	15 00	
Error as above,	14 50	64 50
		$76 97

The services on Lord's Day were conducted by G. M. Thomson, T. Meredith, and Wm. Doxey. The morning being inclement, worship was held in the house. The congregation, tho' not large, heard with attention, and it is hoped, were profited by the occasion.

MINISTERS.

The following is a list of Ministers at present in connexion with the Association:

ORDAINED.

Q. H. Trotman,	Miles Welch,	Reuben Lawrence,
George Williams,	Thos. Meredith,	Jer. Etheridge,
Stephen Baizemore,	John A. Shaw,	James Delk,
Geo. M. Thomson,	William Doxey,	James G. Hall,
John Harrel,	James Ross,	Hardy Cobb,
Malachi Corbell,	William Hardy,	David Duke,
Evan Forbes,	Selby Patrick,	Mills Piland.

LICENSED.

Segar Mitchell,	William White,	Amos Rayner,
William Pearce,	Mal. W. Jones,	Henry White,
S. W. Butler,	Edward Howell,	—— Craig.
James Nash,		

CHURCHES.	WHERE SITUATED.	WHEN CON'D.	DELEGATES.	Bapt'd	Rec'd.	Rest'd	Dis'd	Exc'd	Dead	Total	do. 31	Funds.
Ahosky . . .	Bertie	1802	GEO. WILLIAMS,* Jas. Rawles,* Wm. Slaughter*	68	1	1				142	72	$2 00
Ballard's Bridge	Chowan	1781	MILES WELCH.	15		1	3	1	3	139	135	2 00
Bethel . . .	Perquimans	1806	Chas. Hall. Cader Felton, Wm. C. Moore.*				1	1	3	71	75	2 00
Capehart's M H	Bertie	1823	John D. Castellow.*	3	1		2	1	1	90	93	1 50
Cashie	Bertie	1789	Turner Carter, Aaron Spivey, Thomas Gillam.	3	1	2	6	4	3	360	370	2 50
Colerain . . .	Bertie	1789	Jas. Ward,* Solomon White,* Jno. Downing.*	72			13	4	3	270	222	
Cool Spring . . .	Gates	1829	MILLS PILAND,* L. G. Durdan,* M. Sparkman.*	3	1	1		4	1	67	67	1 00
Connaritsy.	Bertie	1793	Richard T. Williford.*	25		2		1	3	149	126	1 50
Edenton	Chowan	1816	T. Meredith, Jno. Blount, H. A. Skinner.*	7	2	1	3	2	3	165	163	2 00
Elizabeth City.	Pasquotank	1786	*Jas. Nash*, Geo. Kellenger, GEO. M. THOMSON.	10	3		3	4	9	110	115	2 00
Holly Grove	Bertie	1804	Jonathan J. Haggard.*					3		50	53	1 00
Little Alligator.	Tyrrell	1831	SELBY PATRICK, Wm. Pledger.* Jas. Swain.*						3	38	41	1 00
Meherrin	Hertford	1773	Isaac Carter, R. T. Cross, H. D. Jenkins.	47			12	1	3	227	194	2 00
Middle Swamp.	Gates	1806	JOHN HARREL, D. Riddick,* Absolam Raby.*						4	157	151	2 00
North Banks	Currituck	1824									52	
Piney Grove	Gates	1827	Wm. Lee,* John Sanders,* Jethro Barnes.*	1				5	4	47	55	1 50
Potecasey	Northampton		Morris Baum, Thomas Joyner.	7		2	5	3	4	125	138	2 00
Powell's Point	Currituck	1806	Spence Hall, C. T. Chaplain, J. Aydelott.	3	3	3		9	4	70	74	1 00
Providence	Currituck	1824	WM. DOXEY, J. G. HALL, John Brocket.	6				1	3	36	39	1 50
Ramoth Gilead	Pasquotank	1809	*Mal. W. Jones*, Jos. Stokely,* Mark Spence.	1	1	2	1			33	36	1 00
Roanoke Island	Currituck	1807	Adam Etheridge, Abel Beasly, Hugh Gaylard.		1	1	1	2	3	34	38	1 00
Ross' M. H.	Bertie	1804	Jas. Ross* Aquila Oxley.*	1			1	3	2	172	177	2 00
Sandy Run	Bertie	1750	Joseph Upton,* Henry Garret.*	15	3	1			5	129	115	1 75
Sound Side	Tyrrell	1831	Jno. Rhodes,* Jos. Halsey,* James Cooper.*							25	25	1 00
Sandy Cross	Gates	1828	Q. H. TROTMAN, Henry Spivey, J. H. Riddick.*	7				1		82	75	2 00
Shady Grove	Currituck	1829	Thos. Lee, Sen. Thos. Lee, Jun. Wm. Bright.	1	1			1	4	22	25	1 00
Salem	Pasquotank	1790	Thos. Jordan, D. B. Pendleton, Benj. Pendleton.	46	1	5	4	1	6	103	62	2 00
Sawyer's Creek	Camden	1790	Richard Jarvis, Maxey Sanderlin, Isaac E. Dozier.*	17	2	1	1	11	1	78	70	1 50
Shiloh	Camden	1757	EVAN FORBES, Abner Berry, William Berry.	53	1	3	1	1	14	284	244	3 00
Smith's Church	Northampton	1823	Jesse Sykes,* Charles R. Rea.*	1					2	148	148	2 00
Yeopim	Chowan	1775	Joseph C. Benbury,* Richard H. Whitby				2	1	3	26	35	1 06¼
				414	22	26	59	65	97	3448	3285	47 82

Note.—The names of Ordained Ministers are printed in SMALL CAPITALS—Unordained in *Italics*. Those marked thus (*) were absent.

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REPORT.

The Committee on the State of Religion report,—That they have given due attention to the subject submitted to their consideration, and that the following is the substance of what they have now to communicate.

The committee on this subject last year reported, that according to the best information which they had been able to obtain, the depressed condition of which the churches then generally complained, was chiefly owing to the following causes, namely: "A habitual use of ardent spirits;—a neglect of the moral and religious instruction of the rising generation;—a prevalent omission of family prayer;—a deficiency of preaching;—a want of information respecting the important movements of the day; and a depressed standard of moral excellence in the life and conversation of professors of religion."

As remedies for these evils, that committee earnestly recommended—the formation of Temperance Societies;—the organization and support of Sunday Schools;—the favorable recognition of the State Convention;—the patronising and reading of Religious Periodicals;—and the prompt exercise of the discipline of the church, for enforcing the observance of family religion, and for elevating the standard of moral and religious duty.

It is the opinion of the present committee, strengthened by the observations of another year, that the evils and causes of evil set forth in that report, were real and extensive; that they are yet in existence; and that they are fully entitled to all the importance attached to them in that document.

It is also the opinion of your committee, that the remedies proposed in the above report were well calculated to accomplish the ends for which they were respectively recommended; and that they were then, and are still, worthy of the most prompt and earnest attention of all connected with this body.

It is the opinion of your committee further, that the principle, if not the only reason, why these remedies have not been more efficacious, and why their influence has not been more clearly and extensively manifested in the improved state of things among us, is found in the fact, that these remedies have not been properly employed by the churches. That the report of last year has been generally, if not entirely disregarded, is obvious from the circumstance, that with but one or two exceptions, there is not the remotest allusion to it in any of the letters from the churches to the present meeting:—Nor is there any ac-

count of the formation of Temperance Societies, Sunday Schools, or any thing recommended in that report.

Your committee conceive it to be their duty here distinctly to state,—that when this association recommends to the churches the adoption of certain measures for the benefit of the whole, it is the indispensible duty of the churches to give to such measures their earliest attention; and, so far as possible, to carry them into immediate and successful execution:—That the churches owe this to the authority of the association, as an advisory council instituted and authorised by themselves; as well as to their own individual interest, and the general prosperity of the of the common cause:—That it is morally impossible for remedies to be of any avail, however wisely selected, or however earnestly and faithfully recommended, unless they be applied as directed:—And that it is perfectly nugatory for this association to meet and sit in council, unless its authority be respected, and its advice be received and practised by the churches.

Your committee would state further, that they have been led to regard as a serious impediment to a better state of things, and consequently as an evil which calls for immediate correction, the fact just mentioned above, namely;—*the habitual inattention of the Churches to the authority and advice of the Association.*—That this is a reality admits not of a doubt. That it is hurtful to the prosperity of the cause of Religion among us, will be obvious to every one, who will reflect that the only power which the association can exert for the benefit of the churches, consists in the recommendation of salutary measures;—and that when these measures are disregarded, its efficiency must necessarily become abortive. The truth is, the churches seem to have gradually acquired an impression, that the principle business of the association is merely to pass through the ordinary formalities of the meeting; and that all beyond this, is superfluous and unnecessary; and consequently, if duties be prescribed for the churches or individual members, that these are maters of little or no importance, and may be observed or neglected at pleasure. That this is an erroneous impression, will doubtless be evident to every person who will give the subject a moment's reflection. It is therefore earnestly hoped, that the churches will consider that the great business of this body is to provide for the growth and prosperity of pure religion among its constituent members; that to do this, its only legitimate province is to prescribe and recommend wholesome and salutary measures;—that these measures, to be of any service, must be punctually observed;—and that if they be observed, their observance must wholly depend on the promptness and punctu-

ality of the churches to which they are proposed.

In addition to the foregoing, your committee would mention the following, which exist as evils among us, and which ought to be discouraged, and as far as possible, wholly suppressed; namely,—covetousness;—worldliness;—neglect of religious worship;—disregard for the Sabbath;—and a general want of concert.

By *covetousness* is commonly understood that selfish love of money and other secular possessions, which prevents the free and generous exercise of benevolence, and which has a powerful tendency to lead its possessor to deeds of meanness and oppression, if not to open dishonesty and flagrant injustice. That this is sinful is obvious from the fact, that in the scriptures it is called 'idolatry'; and is thus made equal in turpitude and aggravation, to the infraction of the first article of the decalogue. That it prevails in this association, and that to a fearful extent, is deemed too obvious to require proof here. That its blighting influence must be felt wherever it exists, and that it is not only ruinous to the soul of its unfortunate possessor, but greatly tends to beget a principle of deadness and inefficiency among the churches, is too plain to admit of a question. To say therefore that it ought to be hunted, and persued, and routed, wherever it can be found, is to say no more than what must be perfectly obvious to all who possess the least acquaintance with its character.

For this evil we are aware of no remedy, in the whole catalogue of human means, more efficacious than the zealous support of objects of benevolence. As covetousness undoubtedly begets covetousness, so does benevolence beget benevolence. And as the invigoration of one principle, will unquestionably diminish the force of another of an opposite tendency; so will the habitual practice of benevolence, in the same manner and in the same ratio, reduce the power of its conflicting propensity, avarice. If an individual therefore find himself under the griping, deadening influence of covetousness, or any of its kindred propensities, let him make an effort to be free;—let him open his hand;—let him enlist in some benevolent enterprize; and the opposing tendency will soon be subdued. And in like manner, if a church find any of her members given to this sin,—let her embark in some benevolent undertaking;—let her encourage her members to open their hands and their hearts;—and she will soon witness the advantage of this policy. We would therefore seriously and earnestly recommend to the churches composing this association, a moderate and prudent participation in the benevolent and useful objects proposed by this body, not on-

ly as a duty of importance in itself, but also as a means of cure; as a wholesome remedy for the covetous propensities which so much prevail among us.

By *worldliness* is generally meant that undue attachment to the objects of this world, and that obsequious compliance with its customs and opinions, which have a tendency to displace God from the heart, and to obliterate from the character the distinguishing outlines of religion. That this is a sinful affection, and one of serious aggravation too, is evident from the fact, that worldliness, or which is the same thing, "that the friendship of the world" is declared to be "enmity with God." That it prevails fearfully among our churches, our members, and perhaps in all our hearts, will be doubted, it is presumed, by none. To say that it ought to be resisted; and that the most vigorous measures should be taken to subdue and to extirpate it, if possible, is to say no more than what has been said a thousand times before.

Were we to propose a remedy, we would recommend as before, the vigorous exercise of an opposite principle. Nothing will so much tend to counteract the love of the world, as a warm and active attachment to those objects which are spiritual and eternal. If any body of christians would subdue the principle of worldliness among them,—let them adopt that policy which will tend to unfold the realities of the invisible world, and to enkindle their ardor for "the things that are not seen."

It is therefore the earnest recommendation of your committee, that the churches forthwith go to work, to cleanse themselves from the pollution of this prevailing and contagious distemper; and that, as the most successful mode of doing this, they avail themselves of all lawful and efficacious means, for warming their hearts with love to God, and for setting their "affections on things above."

By *neglect of religious worship*, your committee mean that general inattention to the service of the sanctuary, which proceeds from a disrelish for the privileges of religion, and which displays itself by habitual absence from the House of God.—That this is a prevailing fault of the times, seems to be well attested by the concurring observations of your committee. That it should exist under present circumstances is no matter of marvel, when it is recollected that disesteem for the duties and opportunities of religion, is the inseparable companion, if not the legitimate offspring of covetousness and worldliness. That such neglect of the House of God is criminal, can be questioned by no one who reflects, that it involves an express violation of the authority of the scriptures, and an open contempt for the

appointments of Christ. To employ arguments to convince Baptists, that it is therefore wrong to neglect the assembling of themselves together for the public worship of God, would obviously be as unseasonable, as to reason with them on the impropriety of drunkenness, slander, profane swearing, or any other kindred offence.

As a speedy and effectual remedy for this species of delinquency, your committee would recommend the discipline of the church. This, if exercised with that promptness, and decision, and impartiality, which the occasion demands, will rarely fail to secure punctuality in the discharge of all those duties in relation to which it is made to operate. If the churches find therefore, that their members become remiss in their attendance on the ordinances of the Lord's House, let them be taught that the church has a discipline ; and that that discipline will be rigidly enforced.

By *disregard for the Sabbath*, your committee intend that want of respect for the day, and for the authority which enforces its observance, which admits of its profanation without compunction, and under the most trifling and frivolous pretences. That this profanation of the Day of the Lord is not of rare occurrence among our churches, is the unanimous opinion of your committee. They believe that this day is very frequently violated by visiting, by unnecessary travelling, and in various other ways equally offensive to God, and equally dishonorable to the christian name. That such conduct is utterly at variance with the high and holy requirements of the gospel, and that it ought not to be tolerated by any christian church, we certainly need not stop to prove here.

Here, as before, the remedy must be sought in the discipline of the church. Professors of Religion, who have so little respect for themselves, for the church, and for the honour and authority of Christ, as wilfully and recklessly to infringe the sanctity of the holy sabbath, for the low and trifling purpose of consulting their convenience, or promoting their interest, should be made to feel the displeasure of the church. It is therefore the unhesitating recommendation of your committee, that all such offenders, wherever they may be found, shall be brought to answer for their conduct before the bar of the church ; and compelled either to amend their ways, or to renounce their pretensions to christian fellowship.

When your committee speak of *a want of concert*, their meaning is, that the churches and the brethren are not sufficiently uniform and united in sentiment, in purpose, and in effort;—that there is too great a diversity of views, of plans, and of interests ;

and that thus their influence is weakened, their aims are divided, and their efforts are rendered comparatively abortive. This is partly owing to circumstances, and partly to neglect. Were we less engrossed by our secular interests, were we more devoted to the welfare of the common cause, and were we to meet together more frequently for social worship, and for other purposes connected with the interests of religion, we should doubtless witness the effects of this in the improved condition of our churches. Your committee would therefore recommend that our churches see to it, that our associational meetings, our union meetings, our protracted meetings, &c. be more punctually attended; that our ministers contrive more frequently to get together;—and that the brethren generally maintain as much intercourse, as circumstances will possibly admit.

Your committee would now state, that they consider it fully time, that the subject of the present report, together with its several details, was taken into serious consideration by the churches. The minutes of the present year will show, that the whole number now in connexion with this association, is actually *less than it was last year;* and that when allowance is made for the two churches which have been cut off, the increase is very trifling. *This fact*, added to the coldness, and depression, and irregularities, and disorders, of which we have already spoken, certainly ought to be sufficient to arrest the attention of every member, who has the least concern for the honour of Christ and the prosperity of Zion. And if your committee had the power, they would certainly be glad to make this report reach the heart and the conscience, of every christian connected with this association.

The committee would respectfully call the attention of the churches, for a moment, to the resolutions of the association, providing for itinerant preaching within our associational limits. That more preaching is greatly needed, is manifest from many facts stated in the present report, as well as from the loud and oft-repeated complaints of the churches. That the service of brethren can be obtained, provided they can be furnished with a reasonable recompense, is no longer a matter of doubt. It then only remains for the churches to say, whether or not this plan shall be carried into effect. If the churches will make such contributions, as they certainly can make, without injustice or inconvenience to themselves, the object will be easily secured. If they refuse to do this, it will certainly be lost: and, at the same time, it will become as difficult to perceive the consistency of their former complaints and pretensions, as it will to comprehend how they can be vindicated

from the reproach of refusing to help themselves.

Your committee have only to add, that they have now candidly stated facts and circumstances according to the best of their information on the subject. They have done this with great plainness of speech, feeling the importance of being distinctly understood in every particular. They are fully sensible of their own responsibility; and trust their motives will be fully appreciated by their brethren. The report, such as it is, they affectionately offer to the consideration of the members of this association; trusting that it may receive the early and prayerful attention to which the subject is so evidently entitled; and that it may be rendered in some degree instrumental, in creating an increased attention to the all-important interests of the Gospel.

JOHN HARREL,
JER. ETHERIDGE,
WM. DOXEY,
THO. MEREDITH.

NOTE.—The true reasons why the Minutes of this Association have not been issued in a combined form, as directed last year, are the following:—The Publisher has not been furnished with the necessary information respecting many of the Churches, and the lists of subscribers, with a few exceptions, have not been returned. Whenever the brethren can get time to attend to these little matters, the request of the Association shall be promptly complied with.

RELIGIOUS PUBLICATIONS.

The Christian Index is published in Philadelphia,—the Religious Herald in Richmond,—the Baptist Repository in New York,—the Christian Watchman in Boston;—any one of which, it is believed, can be obtained for about $2 or $2 50 annually, if payment be made in advance.

MINUTES

OF THE

TWENTY-EIGHTH ANNUAL MEETING

OF THE

CHOWAN BAPTIST ASSOCIATION,

HELD AT

AHOSKY M. H.

BERTIE COUNTY, N. C.

MAY 17, 18, & 19, 1833.

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EDENTON:

PRINTED AT THE MISCELLANY OFFICE.

1833.

MINUTES, &c.

Friday, May 17th.

At 11 o'clock worship was commenced, and the Introductory Discourse was delivered by Geo. M. Thompson, from Isaiah xlii. 11.

At the close of Divine Service the Delegates assembled, and the meeting was opened by prayer by bro. T. Meredith. Bro. Jas. Ross was then chosen Moderator, and in the absence of the Clerk, bro. Aaron J. Spivey was appointed Clerk pro. tem.

On motion, the customary invitation was given by the Moderator to Ministering brethren present, which was accepted by brethren Allen from Philadelphia, and Brice from Virginia.

Brethren Williams, Delk, and Piland were appointed a Committee to engage the services of Preachers for the stage during the day.

Letters from the Churches composing the Association were called for and read, the result of which will be seen on a succeeding page.

A letter of correspondence, together with a package of minutes, was presented from the Virginia Portsmouth Association by their worthy messenger, Elder Simon Murfee. Also a letter and minutes were received from the Neuse Association; but their messengers, Biddle and Trice, did not attend.

Bro. T. Meredith was requested to prepare a letter of correspondence for the Virginia Portsmouth, and bro. Jno. Harrel—for the Neuse Association.

Brethren Spence Hall and Thomas Jordan were appointed a Committee to adjust the pecuniary concerns of the Association.

Brethren Meredith, Shaw, Bazemore, Thompson, and Harrel were appointed a Committee to make report on the state of religion within the bounds of the Association.

On motion, adjourned till 9 o'clock to-morrow morning. Prayer by bro. Harrel.

Saturday, May 18th.

The Delegates assembled according to adjournment, and the meeting was opened by prayer by bro. Miles Welch.

The letters of correspondence prepared by brethren Harrel and Meredith were read and approved.

On motion, agreed that a note be added to the Virginia Portsmouth Association, acknowledging the presence of their messenger, bro. Smith, at the last session of this body, a circumstance inadvertently omitted in the minutes of the last Association.

Brethren Harrel, Corbell, Meredith, and S. Hall were appointed Messengers to the Virginia Portsmouth Association;—and Thompson, Delk, Harrel, and Meredith—to the Neuse. Ordered that 25 copies of our Minutes be forwarded to each of the above Associations.

On motion, Resolved that the next session of this body be held at Salem M. H. Pasquotank County, to commence on Friday before the 3d Lord's day in May, 1834. Bro. Harrel was appointed to preach the Introductory Sermon, and in case of failure, bro. Delk.

On motion, Resolved that bro. A. J. Spivey be added to the Committee on the state of Religion.

Bro. I. M. Allen, General Agent of the Baptist Tract Society, having been requested by the Moderator to furnish the Association with some information respecting the institution in behalf of which he was engaged—cheerfully complied; and, in conclusion, submitted the following resolution which was unanimously adopted:—

Resolved that we highly approve the objects, principles, and publications of the Baptist General Tract Society; and recommend to the Churches of this Association to form societies, receive and circulate the tracts, and make their pastors life members of the institution.

Brethren Harrel, Delk, Corbell, Forbes, and Meredith were appointed to visit the Church at Elizabeth City, with a view of aiding the brethren there in the adjustment of their existing difficulties.

On motion, Resolved that this Association strongly disapprove of the practice of those Churches that allow their ministers or private members to attend places of popular amusement; and earnestly recommend the churches to enforce their discipline rigidly in all such cases of offence.

The financial Committee made report which was accepted,—and the Committee discharged.—[See 5th page.]

Brethren Allen, Meredith, and Brice were appointed to preach tomorrow.

On motion, adjourned until 8 o'clock on Monday Morning. Prayer by bro. Allen.

Lord's Day, May 19th.

Agreeably to appointment brethren Allen, Meredith, and Brice occupied the stage. The congregation was large and unusually solemn and attentive.

Monday, May 20th,

The Association met according to adjournment.—Prayer by bro. Shaw.

Bro. A. J. Spivey having stated that he had failed to draw up a sketch of the progress of Missions, agreeably to the appointment of the Association at their last session,—It was therefore Resolved that he be requested to perform that service by the time of the next meeting of this body.

On motion, Resolved unanimously that the Association approve of the taking of a collection, both at the stage and in the Meeting House, in behalf of the Baptist General Tract Society.

Resolved that bro. Tho. Jordan be requested to take in charge the surplus contributions of the present year, until the return of the Clerk, bro. Jas. G. Hall.

The Committee on the state of Religion announced, that they had found it impracticable to prepare a written report: It was therefore Resolved that bro. A. J. Spivey be requested to draw up a report, such as he, in his discretion, shall deem appropriate, and in season for publication with the minutes.

On motion ordered that the Rules of Decorum of this Association be printed with the minutes of the present session.*

The committee appointed last year to visit the Church at North Banks having failed to comply with the appointment, it was Resolved that Brethren Corbell, Shaw, and S. Hall be requested to visit the said Church for the purpose proposed in the former appointment.

On motion, Resolved that the standing Committee appointed last year for the purpose of attending to Ordinations be discharged. Resolved, further that this Association deeply regret the evils resulting from hasty and injudicious ordinations, and earnestly recommend the Churches to cause hands to be laid on no one, until something in the dispensations of Providence shall seem to demand such a measure.

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*Having been unable to obtain a copy of the Rules of Decorum in season, the publication of that document is necessarily postponed.

On motion, Resolved that it is deemed expedient to raise, by voluntary contributions, a fund for the purpose of supplying destitute Churches and neighborhoods, within the bounds of the Association, with occasional preaching. Resolved further, that the Churches be requested to give attention to this matter, and to forward to the next meeting of this body, such donations for the object specified as they, in their wisdom and benevolence, shall think proper. And, Resolved further, that a committee of six, two in each Union Meeting, be appointed, whose duty shall be, to hold the funds appropriated to this object, procure the services of ministering brethren, direct them as to the places where they shall labour, and do all other things by them considered necessary for the successful accomplishment of the object contemplated. Brethren Baxter and Shaw, Meredith and Jordan, and Carter and Delk, constitute the above committee.

Resolved that this Association cordially recommend to the attention and patronage of the brethren, the North Carolina Baptist Interpreter, a monthly periodical, published at Edenton by bro. T. Meredith.

Resolved, That this Association earnestly recommend the encouragement of the State Convention, Temperance Societies, Sunday Schools, Religious Periodicals, Bible Classes, &c. &c.

Ordered that 1500 copies of the minutes of the present session be printed; and that bro. Meredith be requested to prepare them for the press, and to attend to their distribution among the churches.

On motion, adjourned to the time and place above mentioned. Concluding remarks and prayer by the Moderator.

REPORT OF THE FINANCIAL COMMITTEE.

Amount due as per minutes of 1832		$ 76 97
Contributions of present session		56 00
Cash sent to bro. M. after the meeting of last year by the churches at Ahosky and Ross' M. H.		4 00
		136 97
CONTRA.		
Printing 1400 Minutes	40 00	
Transcribing Minutes	15 00	55 00
Balance due		81 97

CHURCHES.	WHERE SITUATED.	DELEGATES:	Rep't'd	Rec'd	Rest'd	Dis'd	Rec'd	Dead	Total	Funds
Ahosky	Hertford	George Williams, A. Bass, R. B. Cobb.	48	5		4	2	4	185	$2 50
Balllard's Bridge	Chowan	Miles Welch, Cader Pierce, Thos. Satterfield.	121	1			1	2	258	2 50
Bethel	Perquimans	Chas. W. Skinner, Thos. Ward, Wm. C. Moore*					3	5	63	3 00
Capehart's M.H	Bertie	John D. Castellow, Arch'd Morris, Wm. W. Pierce*	2	1		3		4	85	1 50
Cashie	Bertie	Reuben Lawrence, T. Carter, A. J. Spivey	2		3	5		15	330	2 50
Colerain	Bertie	Jas. Ward, Jno. Downing, Jno. Nowell	56	7	1	6	3	2	292	4 00
Cool Spring	Gates	*Thos. Hoggard*, Wm. H. Savage, Mills Sparkman*	41		2		2		104	1 50
Connaritsy	Bertie	Stephen Bazemore, K. T. Pruden, *Harvey J. White*	108	1	2	4		1	255	2 50
Edenton	Chowan	Thos. Meredith, Jno. Blount, Henry A. Skinner*	2	1		2		3	168	2 00
Elizabeth City	Pasquotank	Jas. Nash* *Tho's W. Butler** Abner Williams	3	2		5	6	4	100	2 00
Great Fork	Nansemond, Va.	Oliver Harrell, Abram Raby, Absalom Barnes	7						41	1 00
Holly Grove	Bertie	Wm. Spivey, Isaac P. Freeman, Jas. S. Mitchell			1	4	1	1	45	1 00
Little Alligator	Tyrrell	Selby Patrick, Jas. Swain,* J. Basnight*				2	3	1	34	1 00
Meherrin	Hertford	Henry D. Jenkins,* R. T. Cross, Alfred Darden	3	5			5	3	238	2 00
Middle Swamp	Gates	Jno. Harrel, David Riddick, Wiley Riddick	6			34		4	125	2 00
Piney Grove	Gates	Wm. Lee, John Sanders, Jethro Goodman,	34	3		2			72	2 00
Potecasey	Northampton	Thos. Joyner, Christopher Cook, Morris Baum	13	1	2		7	1	133	2 00
Powell's Point	Currituck	Malichi Corbell, Spence Hall	2	1				2	60	1 00
Providence	Currituck	Jno. Brocket,* Isaac Baxter, Jno. W. Hughes*	1	1		2		1	30	1 50
Ramoth Gilead	Pasquotank									
Roanoke Island	Currituck									
Ross' M. H.	Bertie	Jas. Ross, Moses L. Mizell, Charney Cail	37		2	6	3	2	201	2 00
Sandy Run	Bertie	Jeconiah Harrel, George W. Dowell	30	2		2		4	155	2 00
Sound Side	Tyrrell	Joseph Halsey, Alexander Dillen*	3					2	21	1 50
Sandy Cross	Gates	Q. W. Trotman,* *Henry Spivey*, Jas. Brinkley	49				1	3	131	2 00
Shady Grove	Currituck	Moses Lee, Wiloughby West	2			1	2		21	1 00
Salem	Pasquotank	G. M. Thompson, Thos. Jordan, G. W. Pendleton		1	1	3	22	4	76	2 00
Sawyer's Creek	Camden	Jno. A. Shaw, Rich'd Jarvis,* Maxey Sanderlin	9	2	2	2	3	4	93	2 00
Shiloh	Camden	Wm. Merry, Thos. Etheridge, Jno. Prichard	15			1	7	4	277	3 00
Smith's Church	Northampton	*Wm. H. Hardee*, Wilie Langford,* Jesse Sykes	2	1				1	150	2 00
Yeopim	Chowan	Jos. C. Benbury,* Rich'd H. Whidbee*	1	1		3			27	1 00
			597	36	17	101	70	77	3765	56 00

Note.—The names of Ordained Ministers are printed in small capitals—Unordained in *Italics*. Those marked thus (*) were absent.

REPORT ON THE STATE OF RELIGION.

The committee appointed for the purpose, would offer the following as their Report on the State of Religion :—

Having examined the Report of the Committee on this subject last year, your Committee find that very little is left for them to do more than to urge upon the Churches the importance of immediate and careful attention to the contents of that document.

Your Committee have to lament, that, so far as they have been able to ascertain, the report and advice given at your last session have been very little regarded by most of the Churches. On the other hand, they can, with pleasure state, that so far as the remedies pointed out in that report have been faithfully applied, they have, through the blessing of God, proved effectual in removing the evils complained of. This single fact is deemed evidence sufficient to prove to the churches the importance of attending to that document.

Your Committee would further state, that having carefully examined the letters from the several Churches to the present meeting, they find much cause, both for the liveliest gratitude and the deepest humiliation. For gratitude because of the signal blessings which some of the churches have enjoyed ; for humilition, because of the too prevalent inattention to those great and laudable institutions in which are engaged the most eminent and pious throughout the world.

Your Committee are inclined to the opinion, though they have not the proper data at hand from which to obtain correct information, that the reports of baptisms returned to the present meeting, are more encouraging than they have been for many years past. The Lord has been pleased to pour out his spirit on several of the Churches. and a rich harvest of souls has been the happy result.

Your Committee would state, that so far as they have been informed, after public preaching, prayer meetings have been the general and most effectual means in bringing about these revivals. In several places the first symptoms of a better state of things being about to commence, have been discovered at these meetings. Your committee think, therefore, that they cannot too warmly recommend the faithful use of these means. Let each church see to it, that a weekly prayer meeting be kept up in every neighborhood within her bounds, and your committee will venture the assertion, that complaints of coolness will be far less prevalent than they are at present. Your Committee further remark, that according to the information which they have received, generally where these revivals have been felt, an increasing interest has been manifested in behalf of the benevolent institutions of the present age ; though it grieves them to say that in some instances this effect has not been produced.

Notwithstanding that these rich blessings have been enjoyed in some parts of the Association. still a majority of the churches complain of coldness and barrenness in the work of the Lord. Your Committee do not stop here to point out all the causes of this state of things and the remedies which should be applied, but they would refer you to the two reports previously offered on this subject ; and would state that they believe that the evils there enumerated do still exist to a very fearful extent ; and that they can conceive of no remedies more likely to prove effectual in removing such evils than those there recommended.

Your Committee have to lament that there still exists so much apathy in regard to those benevolent Institutions now in operation for the purpose of promoting the interest of the Redeemer's Kingdom. It will be remembered that resolutions were passed at your last session, earnestly requesting the several churches to state more fully than they had hitherto done, how far they had been enabled to comply with the various recommendations of the Association ; and recommending to their immediate patronage, Sunday Schools, Religious Periodicals, the

State Convention, &c. &c. It will be seen how far these resolutions were complied with, when it is stated that only six of the churches noticed them in their reports to the present session.

These facts certainly bespeak great inattention on the part of the churches to the advice of your body which your committee believe cannot be lamented in too strong terms. On this subject, viz: inattention to the advice of the Association, your committee would refer you to the report of last year, in which this neglect is placed in its proper light.

Your Committee have therefore been led to this conclusion, that there still exists among the churches a great want of information respecting those subjects intimately connected with the prosperity of Zion. As a further proof that this conclusion of the committee is not without foundation, it is only necessary again to refer to the statements made by the churches at this meeting.

The Association earnestly recommended the formation and support of Sunday Schools, and yet only three or four of the churches reported this institution as being in operation among them. The same resolution was expressed in regard to patronizing the State Convention, and yet mention was made of this Institution only by a like number of churches. The same may be said of the other institutions recommended by your body.

Your Committee are decidedly of opinion that this inattention to these laudable Institutions arises entirely from a want of information respecting their objects, and the good they have effected and are calculated still to effect, under the blessing of Providence. Your Committee have observed that when any resolution, favorable to these institutions, has been brought before your body, attended with a proper explanation of its aims and probable effects, it has generally met with the unanimous approbation of the delegates assembled ; and they therefore believe that such resolutions would be as cordially adopted by the churches, would their delegates give them the same information that they themselves have received.

Your Committee would further state, that they have had occasion frequently to observe, that where correct information has been enjoyed, a proportionate degree of action has been the result; and they therefore think, that, if every one connected with your body were properly instructed on the subjects recommended by the Association, there would be found very few instances where piety and good sense would not successfully combat the prejudices which now exist ; and therefore, that our churches would act with concert and with energy in urging forward those plans so well calculated to prosper the cause which they profess to have espoused. Your committee would therefore state, that they regard this, viz: the neglect of the benevolent institutions of the day, as one among the most prominent evils now existing within the bounds of the Association.

With regard to the remedies to be applied in this case, your committee would remark—

1. That they believe much might be effected towards removing this evil if all the ministers connected with the Association would properly take the subject in hand. Let them not only give their approbation of these matters publicly, but also endeavour by private instruction to impart to the several churches of which they have the care, such information as will lead them to correct conclusions on a subject of so much importance. Let them, fearless of the frowns and scoffs of the covetous, urge upon their brethren that it is not only their privilege but their duty to contribute a part of their worldly store for the advancement of Christ's earthly kingdom. If this plan be faithfully pursued, your committee think that a large amount of good will be effected.

2. Your committee would further remark on this subject, that the circulation of religious periodicals is deemed by them the best means

for removing the evil here complained of. It is a well known fact, that wherever these periodicals have free circulation, there will be found friends—cordial friends to benevolent action. Nor need this fact appear at all surprising. From these publications we learn what mighty efforts God's people are universally making to pull down strong holds, and to erect on the ruins thereof the standard of the Cross. There we can learn that God has by his spirit, influenced a Judson to forego the delights of Christian society, and to spend a life of privation and persecution in a heathen land; that poor, benighted, idolatrous Burmah might hear the sound of salvation and be pointed to the Lamb of God that taketh away the sin of the world. From them we can learn too, how rapid is the progress made in religious knowledge by means of Sabbath Schools, Bible and Tract Societies, and such like laudable institutions. There we likewise see how signally God has aided the united efforts of the patriot, the philanthropist, and the christian, to meliorate the condition of man by banishing from the world that inhuman destroyer of our race—drunkenness. Provoked to love and to good works by such eminent examples of energetick action, who can remain inactive and unwilling to contribute his mite for effecting such glorious ends. Oh! how can the professed disciple of that Saviour, who went about doing good, be striving to hoard up earthly treasures, when Burmah is imploring for light, for life, for the Gospel of Jesus!

Your Committee would therefore say, let every one connected with your body become a subscriber to a religious newspaper, and you will soon see the desert blooming like the rose. The clouds of ignorance will be dispersed and every christian will be actively engaged in his master's service.

Your Committee are well apprized that many will object on the ground that they have not the means to devote to this purpose; that being poor, it requires all they can make to support themselves and family. This excuse is deemed valid in *very* few instances. A weekly religious newspaper can be procured at the moderate rate of two dollars per annum; and there is now published within the bounds of this Association, a monthly paper for which we have to pay only one dollar annually. Now it is respectfully asked,—is there a brother connected with your body who cannot appropriate one dollar annually, and thus become a subscriber to this paper, without injuring himself or family? How unreasonable will such an excuse as this appear if brethren will only reflect that they are expending a much greater amount than this on those things that will not benefit them in the least degree. Let every one who offers this as an excuse, if he habitually use ardent spirit, throw it aside and spend no more money on this dangerous article, and he will soon find that a religious newspaper is very easily to be procured. To illustrate this, your committee will suppose that every person using this article consumes one gallon per month, which may be estimated at fifty cents per gallon. This at the end of the year, will amount to six dollars; a sum sufficient to procure two religious periodicals and several hundred pages of religious tracts for circulation among the ungodly and intemperate.

Let it be remembered too that this amount is now expended merely to gratify the cravings of an unnatural appetite, being productive of no good to those who expend it. Now your committee ask whether this be denying self in order to promote the cause of Christ? Can those brethren be justified who plead ignorance as an excuse for their apathy respecting the great religious movements of the day, while they are annually expending on brandy, tobacco, &c. that amount, which if properly applied, would give them all the information desired.

Here also much good may be effected by the faithful ministers attached to your body. Let them, wherever Divine Providence may lead them to minister the word of life, endeavour to convince their brethren

of the advantages to be derived from becoming attentive readers of religious newspapers; and your committee are induced to believe that their labour in this respect will not be in vain.

In conclusion, your committee would say,—let every baptist in the Chowan Association, who desires to see his denomination flourish, and who believes that the prosperity of Zion is intimately connected with the prosperity of the institutions so repeatedly recommended by the Association, be found at his post diligently engaged in diffusing that information among his brethren, which is so well calculated to excite them to benevolent action. And may all the churches connected with your body be visited by the spirit of God and be aroused to the importance of diligently improving the talents committed to their trust, is the prayer of your Committee.

A. J. SPIVEY, *Chm'n. Com.*

MINUTES

OF THE

TWENTY-NINTH ANNUAL MEETING

OF THE

CHOWAN BAPTIST ASSOCIATION,

HELD AT

SALEM M. H.

PASQUOTANK COUNTY, N. C.

MAY 16, 17, 18, & 19, 1834.

NEWBERN:

PRINTED AT THE INTERPRETER OFFICE.

1834.

MINUTES, &c.

Friday, May 16th, 1834.

The usual hour for worship having arrived, Bro. John Harrell delivered the Introductory discourse from Rev. xix. 9. "Blessed are they which are called to the marriage supper of the Lamb."

After worship the delegates being called together, the session was opened by prayer by Bro. Meredith. Elder John Harrell was then chosen moderator, and Aaron J. Spivey clerk, pro tem.

The moderator then gave an affectionate invitation to ministering brethren from sister associations to take seats with us, and to participate in the deliberations of the meeting.

The letters from the several churches were then called for and read. A synopsis of their contents will be found on a subsequent page.

A letter having been read from the newly constituted Baptist church at Edenton, petitioning for admission into this association, it was *resolved*, unanimously, that the said church be admitted.

Letters containing similar requests from Coneconary church, Halifax County, and from Free Chapel church, Washington County, were also read; upon which it was *resolved*, unanimously, that they be likewise admitted.

The Pastor and Deacons of the church at Salem were appointed a committee to procure ministers to supply the stage to-morrow.

Corresponding letters from sister associations were then called for. No letter was presented: but through the hands of Bro. Harrell thirty copies of minutes of the Va. Portsmouth association were received.

Bro. John Armstrong stated that he was a delegate from the Neuse association; he was therefore invited to a seat with us and to a participation in our deliberations.

Bro. Samuel J. Wheeler was appointed to write the letter of correspondence to the Va. Portsmouth association; and Bro. Turner Carter to the Neuse association.

On motion adjourned till half after 8 o'clock tomorrow morning.—Prayer by Bro. Trotman.

Saturday 17*th.*

The association met according to adjournment. Prayer by Elder George Williams.

On motion to that effect, the names of the delegates were called and absentees noticed.

On motion, *Resolved*, unanimously, that the former Baptist Church of Edenton, on account of her obvious departure from the faith and practice of Regular Baptists, be no longer regarded as a member of this body.

Bro. John Armstrong was requested to lay before the association the objects of his visit among us as agent for the Wake Forest Institute.

Resolved, unanimously, that this association highly approve of the principles, plans, and objects of the "Wake Forest Institute;" and heartily recommend its claims to the attention and liberality of the churches and brethren in general.

Brethren, Isaac Baxter, Turner Carter, and Spence Hall, were ap-

pointed a committee to receive contributions, settle with the Treasurer &c. and report.

Agreed that Bro. Aaron J. Spivey be appointed standing clerk and treasurer of the association.

The committee appointed last year to visit North Banks, not being prepared with a report, were discharged.

Jas. Delk, Q. H. Trotman, and Spence Hall were appointed a committee to propose a plan for having protracted meetings during the succeeding associational year, within the bounds of the association, and report on monday morning.

Resolved, That this association recommend to the churches of which it is composed that, whenever they wish one of their members ordained, they send him up to the association for examination and ordination.

Brethren, Harrell, Trotman, and Delk, were appointed delegates to the Va. Portsmouth association: Meredith and Delk to the Neuse association.

Agreed that thirty copies of our minutes be sent to each of the above named associations.

On motion agreed that Bro. Jeremiah Etheredge be requested to prepare a Circular for the next association on the subject of Faith.

Elders, Meredith, Armstrong, and Delk, were appointed to preach on Sabbath: Elders Corbell and Trotman on Monday

Agreed that the association commence its subsequent sessions on Thursday.

Resolved, That the next session of this body be held at Meherrin, commencing on thursday before the 3rd Lord's day in May, 1835.

On motion, the association adjourned until half after 8 o'clock on monday. Prayer by Elder Forbes.

Sunday 18*th*.

Thos. Meredith, John Armstrong, and Jas. Delk, preached to a very large congregation; may the seed sown in so much faithfulness this day, produce much fruit to the glory of God.

Monday 19*th*.

The association assembled agreeably to adjournment. Prayer by Elder Welch.

The committee on protracted meetings reported; report received and ordered to be attached to the minutes. See Appendix, letter A.

S. J Wheeler, Aaron J. Spivey, and Jas. Delk, were appointed a committee to prepare rules for the government of the association and report at the next session.

Q. H. Trotman, and in case of failure E. Forbes, was appointed to preach the next introductory sermon.

Jas Delk, Turner Carter, Q. H. Trotman, Thos. Jordan, Spence Hall, and Isaac Baxter, were appointed a committee on Itinerant preaching.

Agreed that Turner Carter, clerk of the above committee, prepare a report to be printed with the minutes. See Appendix letter B.

Corresponding letters being called for, Bro. Wheeler handed in

one to the Va. Portsmouth association; and Bro. Carter to the Neuse association. They were both read and adopted.

On motion, Resolved, unanimously, that this association cordially approve the course persued by our esteemed bro. T. Meredith and others, in resisting the encroachments and innovations of the Campbellite Reformers: Resolved further that the above resolution be presented for publication in the N.C. Baptist Interpreter.

Believing that much injury has resulted to the churches because of their admitting into their pulpits persons professing to be ministers, without requiring of them proper certificates,

Therefore, Resolved, That this association recommend to the churches not to admit into their pulpits any stranger who does not come properly recommended.

The Committee on Finance reported; report received and ordered to be printed. See Appendix letter C.

Aaron J. Spivey was called on for the History of missions which he was previously appointed to prepare. It was read, accepted, and ordered to be connected with the minutes. See appendix letter D.

Agreed that the clerk be ordered to transmit to our beloved Bro. Jas. G. Hall, a letter of recommendation.

Agreed that Elder Jas. Delk be granted a letter of recommendation because of having accidentally lost his credentials as a minister.

The committee appointed last year to visit Elizabeth City church, were discharged.

Agreed that Bro. Meredith be requested to have printed and distributed 1500 copies of the minutes.

Resolved, That this association earnestly recommend to the churches composing it, the formation and continuance of Temperance Societies, Sunday Schools, Bible classes. &c. &c.

Resolved, That this association cordially recommend to the patronage of the brethren the N. C. Baptist Interpreter, edited by Elder Thos. Meredith.

Resolved, unanimously, That this association would call the attention of the churches within its bounds to the N. C. Baptist State Convention, to convene at Cashie, Friday before 1st Lord's day in Nov. next, and warmly recommend that they send aid to the support of this laudable Institution.

Resolved, That the churches be requested to give particular and full answers to the recommendations made by the association to the different churches composing it.

Resolved, That this association earnestly recommend to the churches that they induce their members to establish and continue prayer meetings within the bounds of each church.

Resolved, That the churches composing this association be recommended to ascertain whether family prayer be properly attended to by the members composing the churches, and that the churches be earnestly and affectionately requested to urge this duty on their members.

Resolved, That it be recommended to the churches that the first Monday evening in every month be set apart for prayer, with special reference to the Burman Mission.

Resolved, That the 3rd Lord's day in August next, be set apart for fasting and prayer for an outpouring of the Spirit of God on the churches composing this association.

The minutes having been read, the association adjourned to the time and place already specified. An appropriate address and prayer by the moderator.

APPENDIX.

[A]

REPORT ON PROTRACTED MEETINGS.

Your committee to whom was referred the subject of "Protracted Meetings:" respectfully report, that, in their opinion, such meetings are desirable; and that important good has resulted and will continue to result from them. Your committee, therefore, earnestly recommend their adoption. As to the time and place of holding them, your committee would suggest that there be one in each of the Union meetings during the year. That the first be at Free Chapel, in the Tyrrell U. Meeting, commencing Friday before 3rd Lord's day in June following; the second to be in the Yeopim U. Meeting; the third to be in the Camden and Currituck U. Meeting; and the fourth to be in the Bertie U. Meeting. Your Committee would also recommend that the time and place for holding each of these be set apart by the respective U. Meetings, and that general notice be given of the same; and further, that ministering brethren and lay members be affectionately invited to attend.

All of which is respectfully submitted &c.

Q. H. TROTMAN, *Chairman.*

[B]

REPORT ON ITINERANCY.

The Committee to whom was entrusted, at your last meeting, the business of supplying destitute churches and neighborhoods within the bounds of the association, with occasional preaching, "would report,—That, since their being appointed they have convened several times, and at these meetings have adopted such measures as were deemed expedient for carrying into effect the resolution of the association.

The first measure of your committee was the employing of Bro. George M. Thompson to travel and preach in the Counties of Washington and Tyrrell. In these counties Bro. T. has laboured 43 days; and as a part of the result of his efforts, we would mention the Constitution of a church in the County of Washington. This church is called Free Chapel. It is entirely friendly to the "benevolent institutions" of the age. At a subsequent period, elder Thompson was engaged by your committee to itinerate throughout the bounds of the association.

In the prosecution of this appointment, Elder T. has occupied 49 days and visited nearly all the churches composing your body. In a few instances he has been prevented by rain and other causes beyond his control, from reaching his appointments. He states that the churches were, with a few exceptions, enjoying peace: and where this was not the case, it is thought to be attributable to the prevalence of "Kehukeeism" or Campbellism"—

Your committee beg leave to remark, that evidence is not wanting to shew, that where either of these errors obtains, vital godliness withers under its frosty touch, and apathy abounds.

Elder Mills Piland also, has been employed by your committee and directed to travel and preach in Washington and Tyrrell.

He reports 17 days labour, during which time he preached 19 sermons. He remarks that these people are anxious to hear the gospel preached and very desirous that he or some other minister from your body should visit them again. Many are found to be hearty friends to the christian efforts that are now being made

Elder P. states that he thinks nothing is wanting with the blessing of zion's Lord—but a plain and faithful exhibition of gospel truth, to collect a church in Plymouth.

Your committee would state, that they are informed that there is an encouraging prospect of a general revival in the section visited by your missionaries; and that several persons are anxiously awaiting the arrival of some minister from your body that they may have the privilege of "being buried with Christ by baptism."

Your committee have received from various sources, the sum of one hundred and thirty one dollars and fifty cents;—they have expended one hundred dollars and fifty cents.—They have, therefore now on hand thirty one dollars. In addition to this, they hold several pledges from churches and individuals as yet unredeemed; but which will, they expect, be paid up as soon as needed. Your committee would now express their lively gratitude to God for the success that has attended their efforts.—Truth has been more extensively disseminated—one new church has been reared up—a number, as yet unbaptized, are rejoicing in hope of the glory of God; and are only waiting a favourable opportunity of giving themselves publicly unto the Lord—and these precious results seem to be but precussors of an extensive revival.

In view of these things your committee are made to exclaim "what hath God wrought;" and to express the hope that your body will, with them "thank God and take courage."

All of which is respectfully submitted.

TURNER CARTER, Sec.

[C]

REPORT ON FINANCE.

The committee appointed to receive contributions, settle with the treasurer &c. offer the following as their report,

Amount in the hands of Jas G. Hall, former Treasurer	$ 76 97
Amount in the hands of Thos. Jordan	5 00
Amount of present contributions	56 42
	$ 138 39

CONTRA.

Printing Minutes,	$ 35	
Transcribing do	15	50 00
Balance Due		$ 88 39

All of which we respectfully submit &c.

SPENCE HALL, *Chairman.*

The following is a list of Ministers at present in connexion with the Association:

ORDAINED.

Q. H. Trotman,	Myles Welch,	Reuben Lawrence,
George Williams,	Thos. Meredith,	Jer. Etheridge,
Stephen Baizmore,	John A. Shaw,	James Delk,
Geo. M. Thompson,	Edward Howell,	James Nash,
John Harrel,	James Ross,	David Duke,
Malichi Corbell,	William Hardy,	Mills Piland,
Evan Forbes,	Selby Patrick	M. Craig,

LICENSED.

Segar Mitchell,	William White,	Amos Rayner,
William Pearce,	Mal. W. Jones,	Henry White
S. W. Butler,	Henry Spivey,	Harvey White,
Tho. Hoggard.		

CHURCHES	WHERE SITUATED.	DELEGATES.	Bap	Rec	Res	Dis	Exc	Lea	To	FUNDS
Ahosky	Hertford	GEORGE WILLIAMS, Robt B. Cobb, Jas. S. Grimes.	16	5		4	4	4	194	$2 75
Ballard's Bridge	Chowan	MILES WELCH, Baker F. Welch,‡ Exum Simpson.‡	40			2	1	4	319	2 50
Bethel	Perquimans	William C. Moore, Chas. W. Skinner, Thos. Ward.‡		3			1	3	62	2 00
Capehart's M. H.	Bertie		6	1		2			90	1 50
Cashie	Bertie	Turner Carter, Thos. Gillam, Aaron J. Spivey.	4		2	2	1	10	323	2 50
Colerain	Bertie	Jas. Ward, John Downing, John Knowell.	7	2		2	1	2	296	2 00
Coneconary	Halifax								20	1 00
Connaritsy	Bertie	[HARVEY WHITE,] Lodowick Jenkins, Whitmell Sharrock.‡	14		1	38		2	230	2 50
Cool Spring	Gates	[THOMAS HOGGARD,] Wm. H. Savage, Bray Parker.‡	3				1	1	105	1 50
Edenton	Chowan	THO. MEREDITH, Edmund Hoskins, John Blount.							85	2 00
Elizabeth City	Pasquotank	JAMES NASH, Abner Williams, Stephen Stafford.	1	2	1	5	3	2	94	2 00
Free Chapel	Washington	Jas. Pender, Jas. Newberry‡.							12	1 00
Great Fork	Nansemond Va.	Oliver Savage,‡ Oliver Harrell,‡ Abram Raby.‡	9			1			50	1 50
Holly Grove	Bertie	Wm. Etheride, Jas. Mitchell.	6	2			4	1	48	1 00
Little Alligator	Tyrrell	SELBY PATRICK, Jas. Swain,‡ John Combs.‡	1			1	2	4	32	1 00
Meherrin	Hertford	JAMES DELK, Isaac Carter, Samuel J. Wheeler.	3				2	1	238	2 00
Middle Swamp	Gates	JOHN HARRELL, David Riddick,‡ Henry Speight.	1	1		2	2	2	121	1 50
Piney Grove	Gates	EDWARD HOWELL‡, R. W. Riddick,‡ WM. Lee.	1			1	3	1	68	2 00
Potecasy	Northampton	John Peele, Lazarus Cook,‡ Thomas Joiner.‡	6			2	4	1	132	1 67
Powell's Point	Currituck	Benj. Taylor, Spence Hall, Caleb T. Chaplin.				3		1	56	1 50
Providence	Currituck	John W. Hughes, Isaac Baxter, John Brochet‡		1		3		2	27	1 50
Ramoth Gilead	Pasquotank	[MALACHI W. JONES,] Mark Spence,‡ Joseph Stokely.‡					2	3	31	1 00
Roanoke Island	Currituck	MALACHI GORBELL, Arthur Etheridge,‡ Alfred Burgess.‡	24	12			2	4	63	1 00
Ross' M. H.	Bertie	JAS. ROSS,‡ Aaron Mizell, Elijah Rayner.‡	6	1	1	8	10	5	186	2 00
Sandy Run	Bertie	Wm. S. Brown, Lewis W. Thompson,‡ Wm. Horne.‡	10	2		1	4	6	156	2 00
Sound Side	Tyrrell	Jos. Halsey,‡ Alexander Dillen,‡ John Roads.‡	3						25	1 00
Sandy Cross	Gates	QUINTIN H. TROTMAN, [HENRY SPIVEY,] James Baker.	8				1	2	136	2 00
Shady Grove	Gurrituck	Wm. Bright, Thos. Lee Sen., Moses Lee.	13		2			4	32	1 00
Salem	Pasquotank	GEORGE M. THOMPSON, Edward E. Wilson, Tho. Jordon.					1	2	73	2 00
Sawyer's Creek	Camden	Rich'd Jarvis, Maxey Sanderlin, Isaac Gregory.‡	3	8		5	1	6	92	2 00
Shiloh	Camden	EVAN FORBES, Edward Sanders, John L. Prichard.	2	1	1	1	8	19	253	2 50
Smith's Church	Northampton	Wilie Langford,‡ WM. H. HARDEE, ‡ Jas. Barkley.‡	3			1		6	146	2 00
Yeopim	Chowan	Jos. G. Benbury,‡ Richard H. Whidbee.				1		2	24	1 00

Note.—The names of Ordained Ministers are printed in small capitals;—those of Licentiates are put in brackets;—those of Abentees are distinguished thus ‡

MINUTES

OF THE

THIRTIETH ANNUAL MEETING

OF THE

CHOWAN BAPTIST ASSOCIATION,

HELD AT

MEHERRIN MEETING-HOUSE,

HERTFORD COUNTY, N. C.

MAY 14, 15, 16 & 17,

1835

NEWBERN:

PRINTED AT THE RECORDER OFFICE.

1835.

Thursday, 14*th May*, 1835.

The hour for worship having arrived, the introductory sermon was preached, according to appointment, by Bro. Quintin H. Trotman, from 1 John, III, 2: "Beloved, now are we the sons of God: and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

Divine service being concluded, the delegates were called together, and the session was opened by prayer by Bro. John Harrell. Bro. Thomas Jordan was then chosen Moderator, and Bro. William Darden was called on to act as assistant clerk.

The Moderator having affectionately invited ministering brethren from sister Associations to take seats with us, and participate in the deliberations of the meeting, Bro. William H. Jordan accepted the invitation.

The Committee, appointed for the purpose at the last session, presented rules for the government of the Association. They were read and adopted. (See appendix, letter B.)

The letters from the several churches were then read, a synopsis of whose contents will be found on a following page.

A letter was then read from the newly-constituted church at Republican M. H., Bertie, petitioning for admission into the Association. On motion to that effect, she was unanimously received.

Corresponding letters from sister Associations being called for, through the hands of Bro. Delk, thirty copies of minutes from the Virginia Portsmouth Association were received, in which was contained the letter of correspondence.

Resolved, That Elders Harrell, Delk, and Trotman, be a committee to examine brethren Thomas Hoggard, and John Nowell, sent up to the Association by Cool-Spring and Colerain churches, for ordination; and report to-morrow.

The pastor and deacons of the church at Meherrin, were appointed to procure ministers to supply the stage during the following days of the meeting, except Sunday.

Bro. Josiah J. Finch was appointed to write a letter of correspondence to the Neuse Association, and Bro. Q. H. Trotman to the Va. Portsmouth Association.

On motion, agreed to adjourn till 10 o'clock to-morrow morning. Prayer by Bro. Finch.

Friday, 15*th*.

Owing to rain, the Association met at a late hour of the day; opened by prayer by Bro. W. H. Jordan.

The names of the delegates were called and the absentees noticed

Brethren John Peele, Abner J. Perry, and Jethro Reddick, were appointed a committee to receive contributions, settle with the Treasurer, and report.

Elder Jeremiah Etheridge was called on for the circular letter which he had been requested to prepare. He not being present, it was stated that he had failed to prepare that document on account of long indisposition.

Resolved, That Bro. Andrew M. Craig be requested to prepare a short biographical notice of the late Turner Carter, to be appended to the minutes in the place of the circular letter. (See appendix, letter F.)

Brethren Harrell, Jordan, Forbes, and Baxter, were appointed a committee to inquire into the grievances complained of by many within the bounds of the Association, in relation to ministers and brethren attaching themselves to the Masonic fraternity—and report to-morrow.

Resolved, That the next session of this Association be held at Bethel, Perquimans county, commencing on Thursday before the 3d Lord's day in May, 1836; and that Bro. Reuben Lawrence preach the introductory sermon—and that Bro. Wm. Hardy be his alternate.

Bro. J. J. Finch was appointed to write the circular letter for the next association, on the importance of union among christians and especially among christian ministers.

Resolved, That a sermon on christian benevolence be preached at the next association on Sunday—and that Bro. Finch be appointed to that duty.

Agreed that the clerk have 1500 copies of the minutes printed—and that Bro. Aaron J. Spivey be requested to distribute those belonging in the Bertie U. Meeting,—Elder Mills Piland, those belonging in the Yeopim U. M.,—and Bro. Maxey Sanderlin those belonging in the Camden and Currituck U. M.

Resolved, That Elders Jordan, Harrell, Thompson, Piland, and Lawrence, be a committee on the state of Religion in the bounds of the Association, and report to-morrow.

Resolved, That we are highly gratified with the answers returned by the churches to the recommendations made by the last Association, and we do again earnestly recommend to them the formation and continuance of Temperance Societies, Sabbath Schools, Tract Societies, and the adoption of all other measures which may be best calculated to promote the cause of Temperance, Godliness, the Wake Forest Institute, and the prosperity of our denomination at large.

The delegates from Free Chapel church having arrived, took their seats as members of the Association.

The committee on Finance now reported; report received and ordered to be printed. (See appendix, letter A.)

The committee, appointed to examine the candidates for ordination, reported that they think them worthy of ordination; report concurred in.

Resolved, That the same committee be appointed to ordain Bro. Nowell on to-morrow morning—and that they be requested to attend at Cool Spring church and ordain Bro. Hoggard, according to the request of that church.

Resolved, That the church at Sandy Cross be excused for having failed to comply with the resolution of the Association, passed at its session of 1834, relative to the ordination of ministers.

Adjourned till 9 o'clock to-morrow morning. Prayer by Bro. Harrell.

Saturday, 16*th*.

The Association met according to adjournment. Prayer by Bro. Delk.

Letters of correspondence to sister associations being called for, Bro. Trotman handed in one to the Va. Portsmouth Association, and Bro. Finch one to the Neuse Association; they were both read and adopted.

On motion, agreed that brethren Harrell, Delk, and Trotman, be appointed delegates to the former, and Delk, Trotman, H. Spivey, and Lawrence to the latter Association;—and that thirty copies of our minutes be sent to each.

Agreed, that the minutes ordered to be sent to the Va. Portsmouth Association, be forwarded, as soon as printed, to Bro. Thomas Hume, Portsmouth, clerk of that body.

Elder Murfee, a delegate from the Va. Portsmouth Association, having now arrived, was affectionately invited by the Moderator to a seat among us.

A copy of the minutes of the Tuckaseege Association being presented to the Association by our clerk, it was agreed that he be ordered to send a copy of our minutes to that body.

Resolved, That Bro. Spence Hall be requested to prepare a report on the Itinerancy to be appended to the minutes. (See appen., letter C.)

Bro. Samuel J. Wheeler was appointed on the Itinerant committee in place of Bro. Delk, resigned;—and Bro. Aaron J. Spivey in place of Bro. Carter, deceased; so that now, Quintin H. Trotman, Thomas Jordan, Spence Hall, Isaac Baxter, Samuel J. Wheeler, and Aaron J. Spivey, compose that committee.

The committee on the grievances complained of, in relation to masonry, reported;—report received and ordered to be printed. (See appendix, letter D.)

The report of the committee on the state of religion being called for, it was read by Bro. W. H. Jordan, Chairman of that committee,—received and ordered to be printed. (See appendix, letter E.)

Resolved, That a ministers' and deacons' meeting be held at Piney Grove, Gates county, commencing on Friday before the 5th Sabbath in August next—which it shall be the duty of ministers and deacons belonging to this Association to attend—that special inquiry shall be made for any differences existing among the ministers and deacons—and that all such difficulties as are found to exist, may be reconciled.

Resolved, That the 5th Sabbath in August next be observed by the churches of this Association, as a day of fasting and of special prayer to Almighty God, for a revival of religion at large, and especially within the bounds of this Association.

Resolved, That the brethren throughout the Association be requested to make the above mentioned meeting a subject of special prayer.

Resolved, That the clerk have the above resolutions published in the Biblical Recorder.

On motion, agreed that Bro. John Harrell preach the introductory sermon at the ministers' and deacons' meeting.

Elders Jordan, Finch, and Murfee, appointed to preach to-morrow.

Resolved, That the surplus funds in the hand of the Treasurer be deposited with the Itinerant Committee to be appropriated to the Itinerancy.

Resolved, That we are highly pleased with the Biblical Recorder, edited by Bro. Meredith, Newbern,—and do cordially recommend it to the patronage of the churches.

The minutes being read the Association adjourned to the time and place already specified. Prayer by Bro. Murfee.

Sunday, 17th.

According to the appointment of the Association, Elders Jordan, Finch, and Murfee preached. The congregation was very large and the word of truth was spoken in earnestness and solemnity. May God attend the word with his blessing, and may much good result from this day's labour.

STATE OF THE CHURCHES.

CHURCHES.	WHERE SITUATED.	DELEGATES.	Baptiz'd	Rec'v'd.	Rest'd.	Dismis.	Exclud.	Died.	Total.	Funds.
Ahoskey,	Hertford,	S.Mitchell,* J.Holoman,G.Williams*		4		5		1	192	$2.50
Bal. Bridge,	Chowan,	E. Simpson, J. Parker, R. D.Simpson,	1			3	4	2	314	2 00
Bethel,	Perquimans,	C.Felton‡,J.Gatlin‡ C. W. Skinner,‡	4	1		1		2	62	3 00
Capehart's,	Bertie,	A.Morris, B.Cofield,‡		2		5		2	85	1 50
Cashie,	Bertie,	R.Lawrence*, A. J. Spivey,T.Gillam,	9	2		10	5	10	311	2 50
Colerain,	Bertie,	S.White,J.Nowell* J. Downing,	3		1	9	3	9	254	1 50
Caneconary,	Halifax,	Jesse Powell,	4					1	23	1 00
Connaritsey,	Bertie,	W Mitchell,SBazemore*,W.Sharrock	21		1	2	7	4	239	2 00
Cool Spring,	Gates,	T. Hoggard*, J. Piland, L.G. Durden,	7	1	1		1	2	111	1 50
Edenton,	Chowan,	J.J.Finch*,J.Blount E. Hoskins,		6		4		2	86	2 00
Eliz. City,	Pasquotank,	J.Nash*,S.Stafford, A. Williams,				1	2	9	82	2 00
Free Chapel	Washington,	J.Pendert, D.Goodman,†	13					1	24	1 00
Great Fork,	Nans'mond Va	A.Raby, O.Harrell, O. Savage,‡		2		2		1	49	1 50
Holly Grove,	Bertie,	W.Spivey, W.Etheridge,I.P.Freeman‡	2			3			47	1 00
Lit. Alligator,	Tyrrell,									

Meherrin,	Hertford,	T. Van, L. Parker, W. Darden,	5	2		3			242	2 00
Mid. Swamp,	Gates,	J. Harrell*, D. Riddick, W. Riddick,						4	117	1 50
Piney Grove,	Gates,	E. Howell*, W. Lee, J. Barnes,	2	1			1		70	2 00
Potecasey,	Northampton,	J. Peele, L. Cooke, T. Joiner,	2	1	1	3	4	3	122	1 50
Powell's Point	Currituck,								56	1 00
Providence,	Currituck,	I. Baxter, J. Brocket,‡ J. W. Hughes,‡		2	1	1		2	28	1 50
Ram. Gilead,	Pasquotank,	M. Spence,	1						31	1 00
Roanoke Isl'd,										
Republican,	Bertie,	A. M. Craig*, W Askew, T. Cherry,							56	1 00
Ross' M. H.	Bertie,	A. Mizell, H White‡ C. Kale,	2	4	2	16	4	4	170	2 00
Sandy Run,	Bertie,	A. J. Perry, E. L. Cox W. S. Lee,	5			6	1	6	132	2 00
Sound Side,	Tyrrell,									
Sandy Cross,	Gates,	Q. H. Trotman*, J. H Riddick, H Spivey,	18	1		1	1	2	145	2 "
Shady Grove,	Currituck,	M. Leet, W. Bright,† D. Bell,†	2						34	1 "
Salem,	Pasquotank,	G M Thompson, T Jordan, E. Wilson,	5					2	71	2 "
Saw. Creek,	Camden,	R. Jarvis‡, M. Sanderlin, G Kellenger,		3		2	2	2	90	1 50
Shiloh,	Camden,	E. Forbes,* A Berry E. Saunders,	4			2	5	4	246	2 50
Smith's Chur.	Northampton,	W. H. Hardie*, C. R. Key, J. Bartley,	12	1		1		6	152	2 00
Yeopim,	Chowan,	J. C. Benbury, R. H. Whedbee,‡						1	23	1 "

N. B. Those persons whose names are marked thus * are ordained ministers, those marked thus † are licentiates, those marked thus ‡ were absentees.

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APPENDIX

(A.)

REPORT ON FINANCE.

The Committee appointed to receive contributions, and settle with the Treasurer, beg leave to report the following, viz:

Amount in the hands of the Treasurer,	$88 39	
" of present contributions,	52 50	
	$140 89	
		$140 89
CONTRA.		
Printing Minutes, - - - - -	$35 00	
Transcribing do - - - - - -	15 00	
		50 00
Balance due, - -		$90 89

All of which is respectfully submitted, &c.

JOHN PEELE, *Chairman.*

(B.)

REPORT OF THE COMMITTEE

APPOINTED TO DRAFT REGULATIONS FOR THE GOVERNMENT OF THE ASSOCIATION.

The committee, appointed for that purpose, beg leave to report the following, as in their opinion, the best rules for the government of your body during its session, viz:

Article 1. At every annual meeting of the Association a Moderator shall be chosen, who shall continue in office during the session of the Association.

Art. 2. The Moderator shall preside over the deliberations of the Association—preserve order—state clearly, and propound fairly, every question which may be presented for consideration, and ascertain and announce the decision. He shall open and close every meeting of the Association with prayer, or call on some other person to perform that service—he shall always rise from his seat to take the voice of the Association—he shall take no part in debate, without first calling some other person to the Moderator's chair,—he shall not vote, except the Association be equally divided, and in that event he shall give the casting vote—he shall decide all questions of order, and his decision shall be silently submitted to, unless a regular appeal be taken, and his decision be reversed by a majority of the Association—he shall enforce strictly all the rules adopted for the government of the Association.

Art. 3. A clerk shall be elected, whose office shall continue with the pleasure of the Association—he shall have the privilege of choosing assistants—shall be responsible for all the papers and documents committed to his care,—he shall keep a fair and faithful record of all the proceedings of the Association; and at the close of each session the record shall be read, and if necessary, corrected. in the presence of the Association.

Art. 4. Any member wishing to speak, shall rise from his seat, and respectfully address the Moderator—he shall confine himself closely to the subject under discussion and carefully avoid all indecorous and unkind personal reflections.

Art. 5. No person shall speak more than once on the same subject, until all the members who may indicate a wish to speak, shall have spoken; nor shall any member speak more than three times on the same subject without leave from the Moderator.

Art. 6. To prevent unnecessary delay in the decision of important questions, it shall be the privilege of any member to call for the previous question, and if the call be sustained by a majority of the Association, the question shall be taken on the original proposition, to the exclusion of all amendments and all debate.

Art. 7. No subject which shall have been decided, shall be again considered during the same session, unless a member who voted in the majority shall move a reconsideration.

Art. 8. No member of the Association shall, during the progress of business, be permitted to read any book or paper, except to obtain or impart information upon the subject under discussion—nor shall there be any whispering or conversation within the room where the Association is in session.

Art. 9. Every original proposition made to the Association, and every amendment affixed, shall be submitted in writing, and being thus submitted and seconded, it shall be received.

Art. 10. No member shall, after having taken his seat, absent himself;—nor shall any committee be in session during the session of the Association, without leave.

Art. 11. A majority of the delegates appointed to the Association, shall constitute a quorum for business, and all questions shall be decided by a vote of the majority of the members present.

Art. 12. Any paper handed into the Association for consideration shall bear the name of the person handing it in.

Art. 13. At the opening of every meeting of the Association these rules shall be read.

All of the above rules are respectfully submitted, &c.

SAMUEL J. WHEELER, *Chairman.*

(C.)

REPORT ON THE ITINERANCY.

[This has not been forwarded.]

(D.)

REPORT OF THE COMMITTEE

ON GRIEVANCES COMPLAINED OF IN RELATION TO MASONRY.

Your committee appointed to take into consideration the grievances complained of in relation to masonry, beg leave to report:

Your committee profess to know very little or nothing of masonry; but we believe that this institution, as a moral one, was originally good; but that in these days there is a very great departure from its original purity. Indeed we believe that it has been so corrupted as to have been

disgraced. We see wicked and profane men attaching themselves to the fraternity, and officiating in all their ceremonies. Some of our brethren have mingled with them to the great distress of the brethren generally. This appears to your committee to be wrong. We do not think that the world and the church of Christ can well unite together in one body My kingdom, says the Saviour, is not of this world; and the mild admonition of the Apostle is, be not conformed to this world—and have no communication with the unfruitful works of darkness, but rather reprove them. And as it is commanded to give no offence to Jew, or Gentile, or to the church of God,—and as it is said, it is better for a millstone to be hung about the neck and to be cast into the sea, than to offend one of these little ones, we hope our beloved brethren will remember these things, and forsake attending masonic Lodges; as they know truly that unto God they have to account for every act. We would also admonish our brethren at large, to use christian forbearance towards those brethren who have thus grieved them.

We, your committee, would therefore recommend to your adoption the following resolutions, viz.:—

Resolved, That as it is well calculated to wound the feelings of many of our brethren, and is likely to prove the cause of much strife and confusion in the churches, we do affectionately advise ministers and brethren, belonging to this Association, by no means to connect themselves with the Masonic Fraternity.

Resolved, That, with unabated regard for those brethren who have heretofore connected themselves with the Masonic Fraternity, we do most earnestly and affectionately advise them to discontinue visiting the Lodge, as we believe such a course to be prudent and advisable.

All of which is respectfully submitted, &c.

JOHN HARRELL, *Chairman*.

(E.)

REPORT ON THE STATE OF RELIGION.

The committee appointed to inquire into the state of religion in the different churches composing this Association, beg leave to report,

That, having taken the subject into consideration, they find cause for regret, on account of the present state of religion among us. It appears to be a time of peculiar coldness and barrenness among our churches. Such being the case, your committee feel themselves called upon to direct their inquiries to two points. 1st. What are the causes of this unhappy depression of Zion among us? 2nd. What are the best means of relieving the existing evil?

In noticing what appear to us to be the causes of our present unprosperous state, we would first advert to such as are more general in their character, and secondly, to such as are peculiar to us at this time. We think it will be found true, that in this as in all similar declensions, there undoubtedly exists too general a spirit of lukewarmness; and consequently too great a neglect of those gracious means of God's appointment, by which our spiritual benefit, both private and social, is to be promoted. We have reason to fear, so far as we have had an opportunity of investigating the matter, that there is a sad deficiency among

our churches, in active zeal and spirited self-denying effort for the honour and cause of God. While we believe in the Divine Sovereignty, and are confident that "every good and perfect gift cometh down from the Father of lights," and that it is specially so with respect to the blessings of his grace, we are yet as confident of the truth that these blessings are only to be expected in the diligent and persevering use of those means which God has appointed to that end; and that in the neglect of these means, we have no reason to expect any thing but declension and coldness. We are induced, therefore. to believe, that one cause of the existing state of things among us, is to be found in the *declensions and backslidings of professors themselves.* We much fear, that too many of our brethren have their affections too much fixed upon the world. Religious duties are too much neglected—or if not absolutely neglected, performed in such a manner as to be mockery to the Lord. The great sin of neglecting family religion prevails, we fear, to an unhappy extent among us. In a word, we fear that there is too prevalent among us, that unhappy spirit which disposes each one too much to live to himself.

2. In adverting to such causes as are more special, we believe that one of the chief, if not itself the principal one, is to be found in an unhappy division in sentiment and feeling existing among some of our ministers. Thus unhappily alienated from one another—such alienation extends, of course, in a greater or less degree, to those under their respective influence. What consequences may be expected to result from such a state of things, it is needless to remark. All can see that it must be disastrous to the interests of religion—so far as such an influence extends. The cautions and warnings in the word of God against ministerial jealousy, pride, and contention, might sufficiently indicate the danger of such a spirit; and such indication we see unhappily confirmed in the evil growing out of such a spirit wherever it prevails. It is well known, but cannot be too much inculcated, how much depends upon the ministry in promoting the prosperity of churches, and the advancement of the interests of religion; and in doing that, how much depends upon unity of sentiment, feeling and conduct among them. If there be division and contention among the leaders, what can be expected but weakness and division, and consequent defeat and disgrace among the ranks themselves. Oh! what an evil—what a church-dishonoring, God-offending evil—have been ministerial quarrels in our denomination! This we believe to be a peculiar cause of the low state of our churches at this time—a want of unity among brethren of the ministry. Such a want impairs the efficiency of ministers themselves—imparts a disastrous influence to the general state of feeling—induces a spirit of jealousy and evil-speaking—and is of course calculated to shed a blight upon the interests of religion.

The causes being stated so far as we are able, or think it important to specify them, the remarks to be suggested with a view to their correction, are sufficiently clear. In the first place, *it becomes every one to look to himself, and inquire how far by his carnality and sloth, he may be exerting a malign influence on the interests of religion.* Each one should ask himself whether *he is not a reproach to his profession?* Whether *he* is living in the duties of religion—private and social? And

whether he is cherishing a spirit of holy, benevolent, evangelical zeal? In the next place, it is necessary that means should be adopted to effect union and harmony among the ministers of the Association. In this matter, a peculiar and solemn responsibility rests upon the ministry itself. In relation to this subject, we think, our brethren of the ministry cannot too seriously and prayerfully ponder that solemn declaration of our Lord, though offences must needs come, "*Woe be to that man by whom the offence cometh.*" We think it ought to be established as a first and fundamental principle, that the ministers of the Association *must be in union.* Without this we can neither expect the enjoyment of religion among ourselves, or the advancement of it among others. Impressed with the importance of the subject to the prosperity of the churches, we beg leave to conclude our report by recommending to the Association, the adoption of the following resolution, viz.:—

Resolved, That a Ministers' and Deacons' meeting be appointed by the Association, to be held at such time and place as shall be agreed on, at which it shall be the duty of the Ministers and Deacons of the Association to attend—that one day of that meeting shall be a day of fasting and prayer—that there shall be special inquiry for any difference existing among them—and that they shall endeavour to reconcile all such difficulties.

All of which is respectfully submitted, &c.

WILLIAM H. JORDAN, *Chairman.*

(F.)

OBITUARY NOTICE OF TURNER CARTER.

Turner Carter was born September 12, 1803: died March 16, 1835. He embraced religion and was baptized in his twenty-second year. With him, christianity was not a cold and empty speculation, but a system of truths, that affected his heart and regulated his conduct. The spirit of love to mankind which it inculcates, he in a measure imbibed, and under the influence of this spirit, he was ever ready to engage in any efforts that were calculated to extend the knowledge of the truth, and to spread abroad the blessings of the gospel. In this gospel he sought and found the well-springs of his enjoyment—its requirements he obeyed, and the reward which it promises, he was willing to take for his portion and his inheritance. Thus living in the performance of his duties and setting his affections on things above, not on things on the earth, he was kept free from the cares and anxieties that drown many in perdition; and felt in its excellency the sweetness of that hope, which is as an anchor of the soul, both sure and steadfast, entering into that within the vail. And if at any time he was cast down and disquieted, because his devotions were cold and languid, or when clouds of sorrow gathered around him, and the prospects of this life presented a cheerless and barren waste, he looked away from the present scene of things, to that world where troubles never sadden the heart, and where nothing intercepts between the immortal soul and him that sitteth upon the throne—this hope, that was his comfort in health, sustained him in sickness and gave him confidence in the hour of death. His last ill-

ness was lingering and painful in the extreme. No words that I can use would give any adequate idea of what he endured: none but those acquainted with the nature of his disease, are able to calculate the extent of his sufferings. Yet in patience he possessed his soul. Confiding in the goodness of his Heavenly Father, and trusting in the fulness of a Saviour's love, he was calm, cheerful, and resigned: and when pain after pain would cause his life strings to quiver, the language that was once uttered in Gethsemane was the response of his heart. But his sufferings are now over—the last sigh has heaved his bosom, and though we cannot but drop a tear of regret at the recollection of our bereavement, still we do not sorrow as those who have no hope. Our lamented brother lived the life and died the death of a Christian, and if he can no longer aid us by his counsels, share in our joys, or sympathise in our griefs, it is because he has been taken from the pains and the employments of earth, to the joys and services of Heaven. We do not pretend to say that he was free from faults, for had he been faultless, he would not have been human; but we can say that we never knew him to do any thing incompatible with the sacredness of his profession, nor did we ever hear any individual charge the least imputation to his character. Believing that a high and solemn responsibility devolved upon him, he endeavored to walk worthy of the vocation wherewith he was called; his heart's desire was to do good unto all men, as far as he had an opportunity. When the claims of benevolence were presented to his consideration, he did not stop to consider what he could spare without any inconvenience, but what the necessities of the case required, and then gave according to his ability. In a word, he was a living epistle of Christ Jesus, known and read of all men. He loved duty because it was duty—wherever it led, he was willing to go—whatever it required, he was willing to perform.

MINUTES

OF THE

THIRTY-FIRST ANNUAL MEETING

OF THE

CHOWAN BAPTIST ASSOCIATION,

HELD AT

BETHEL MEETING HOUSE,

PERQUIMONS CO., N. C.

MAY 12, 13, 14, & 15,

1836.

NEWBERN:
PRINTED AT THE RECORDER OFFICE.
1836.

MINUTES, &c.

Thursday, May 12th.

At a proper hour, the congregation having assembled, worship was introduced by Elder Reuben Lawrence, who, according to previous appointment, preached the Introductory sermon, from Isaiah, lx. 1. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

At the close of divine service, the delegates having come together, the session was opened by prayer by Elder Simon Murfee. Bro. Isaac Baxter was then chosen Moderator, and the standing Clerk being absent, Bro. John Peele was chosen Clerk pro. tem., and Bro. Jas. Pruden his assistant.

On motion to that effect, an invitation was given to ministering brethren present, to take seats with us and aid us in our deliberations. It was accepted by Elder Simon Murfee of the Va. Portsmouth Association, and by Elder Francis Hawly, Agent for the N. C. Baptist State Convention.

Brethren Trotman, Felton, and Moore, were appointed a committee to engage the services of ministers for the stage during this day and the two succeeding.

The letters from the churches composing the Association, were then called for and read; a synopsis of whose contents will be found on a following page.

The following churches, viz. Bethlehem, Pasquotank County, Bethlehem, Hertford, Buckhorn, do. and Rockyhock, Chowan, petitioned by letters and delegates to be admitted as members of the Association.

On motion to that effect, Agreed that Elders Harrell, Finch, and Thompson be a committee to examine the letters and delegates of those churches petitioning for admission into this body, and report.

Corresponding letters from sister Associations being called for, Eld. Simon Murfee handed in one from the Va. Portsmouth Association, with sixty copies of their minutes.

The letter was read and received and Elder Murfee was recognized as a delegate from that body.

On motion, the rules for the government of the Association were read.

Brethren Piland, Halsey, Pruden, Harrell, and Finch, were appointed a committtee of arrangements.

Agreed to adjourn till 9 o'clock to-morrow morning.

Prayer by Bro. Thompson.

Friday 13th.

The Association met according to adjournment; prayer being offered by bro. Harrell.

The committee of arrangements reported; report received.

The standing Clerk having arrived, took his seat.

The names of the delegates were then called and the absentees noticed.

The committee on the petitition of the newly constituted churches reported favourable to their reception; the report concurred in, and their petition granted.

Elder Harrison, a delegate from the Va. Portsmouth Association, having arrived, was invited to a seat with us.

Elder Meredith, a delegate from the Neuse Association, handed in a number of copies of their minutes, in which was contained their letter of correspondence. They were received with pleasure, and bro. Meredith invited to a seat in our body.

Agreed, that Brethren Halsey, Wiley Riddick, and T. Vann, be a financial committee to settle the accounts of the Association, and report.

Elder Q. H. Trotman was appointed to write our letter of correspondence to the Va. Portsmouth Association, and Bro. Wm. P. Bond to the Neuse.

Agreed that Brethren Trotman, Thompson, Jos. W. Pender, Baxter, and Merry, be the bearers of the former; and brethren Piland, Trotman, R. Lawrence, Pender, and Hill, of the latter.

Agreed that Elder Meredith be requested to examine the candidates for ordination before the Association on to-morrow morning, as soon as it convenes.

A motion was made to rescind the resolution adopted two years since, in relation to the ordination of ministers; the motion was rejected.

Resolved, That said resolution be amended as follows: That some suitable person shall be appointed to examine before the Association, such candidates for ordination as the churches may send up for that purpose.

Resolved, That in the opinion of this Association, it is important that a true and full record of its proceedings should be kept. Be it ordered, therefore, That the Clerk procure and preserve all the former proceedings of this Association from its commencement; and that he also preserve its subsequent proceedings.

The following committees were then appointed and ordered to report to-morrow, viz. Committee on the state of religion, consisting of Elders Thompson, Piland, & Trotman: Committee on Sabbath schools, consisting of Elder R. Lawrence and bro. S. J. Wheeler: Committee on Temperance, consisting of Elder Finch and bro. Skinner: Committee on Tracts, consisting of bro. J. L. Grimes and Elder E. Forbes: Committee on Missions, consisting of Elders Harrell and Piland: Committee on Periodicals, consisting of Elder G. Williams and bro. Peele: Committee on the Wake Forest Institute, consisting of Elders Finch and Thompson.

On motion, Agreed that the committee on the Itinerancy be requested to report to-morrow.

Whereas, believing the rule of the Association on the subject of ordination to be an important one, and its strict observance to be intimately connected with the happiness and prosperity of our churches. Therefore,

Resolved, That we regard with deep regret and disappointment, the course pursued by the church at Republican M. H., in ordaining in violation of this rule.

And further Resolved, That we deem it expedient and highly necessary, that the churches should pay more respect to the counsels, rules, and recommendations of the Association generally, believing as we do, that the Association would recommend no measure, but such as they believe to be calculated to promote the prosperity of the churches.

The circular letter then being called for, Elder Finch, who was appointed to write it, stated that he had not completed it, owing to bad

health. He was, however, requested to read what he had written. He complied with this request, and it was agreed that he be permitted to complete it, and have the whole appended to the minutes. (See appendix letter K.)

On motion, Agreed that the Association hold its next annual session at Colerain M. H., Bertie County, commencing on Thursday before the 3rd Lord's-day in May, 1837.

Elder G. M. Thompson appointed to preach the Introductory discourse, and Elder Nash his alternate.

Whereas, it has pleased God in his Providence to remove from among us our late venerable and highly esteemed bro. John Blount of Edenton, for many years a firm and stedfast member of this Association;

Therefore, Resolved, That this body hereby testify their cordial and unanimous respect for his memory.

Resolved further, That Bro. Meredith be requested to prepare a biographical sketch of Bro. Blount, to be appended to the minutes.—(See appendix letter I.)

On motion, Agreed to adjourn till to-morrow morning 9 o'clock.

Prayer by Elder E. Forbes.

Saturday 14*th.*

The Association convened according to adjournment; opened by prayer by Bro. Piland.

It was then agreed, That the reference of yesterday in relation to the examination of candidates for ordination be taken up; when Elder Meredith, according to previous appointment, proceeded to examine, before the Association, Brethren Harvy White, sent from Connaritsey church, Henry White from Ross' M. H., & Henry Speight from Middle Swamp.

After passing through an approved examination, it was agreed that Brethren Harvey and Henry White be ordained this evening; and that bro. Henry Speight be ordained at the church to which he belongs.

Elders Harrell, Trotman, Thompson, and Forbes were appointed a presbytery for the ordination of the two former, and Elders Harrell, Trotman, and Hoggard, for the ordination of the latter.

The following resolutions were then introduced and adopted, viz. In as much as it appears to us, from various sources, that a man by the name of James Osborn, has been travelling through the country as a regular Baptist minister, sowing the seeds of discord, fomenting strife, and occasioning divisions among our churches, Therefore,

Resolved, That all in connexion with this body be cautioned against the intrusions of this man, and recommended in no instance to admit him to their pulpits.

Resolved, That the *fact* that the delegates from the Va. Portsmouth Association have been admitted to seats in this Association, shall be regarded simply as an act of courtesy due to the aforesaid Association, and not by any means as an interference with the affairs of a particular church, nor as a sanction to any of the proceedings of the individuals concerned.

The following committees then reported, viz. Committee on Finance; report received and ordered to be appended to the minutes. (See appendix letter A.)

Committee on Sabbath Schools; report received and ordered to be appended to the minutes. (See appendix letter B.)

Committee on Temperance; report received and ordered to be appended to the minutes. (See appendix letter C.)

Committee on Missions; report received and ordered to be appended to the minutes. (See appendix letter D.)

Committee on Periodicals; report received and ordered to be appended to the minutes. (See appendix letter E.)

Committee on the Wake Forest Institute; report received and ordered to be appended to the minutes. (See appendix letter F.)

Committee on Tracts; report received and ordered to be appended to the minutes. (See appendix letter G.)

Committee on the State of Religion; report received and ordered to be appended to the minutes. (See appendix letter H.)

Corresponding letters to sister Associations were then called for, when bro. Q. H. Trotman handed in one to the Va. Portsmouth, and bro. Wm. P. Bond, one to the Neuse Association. They were read and adopted.

On motion, Agreed that our Clerk prepare the minutes for the press; with instructions to make such alterations, not affecting the sense, as he may deem proper.

Resolved, That 1500 copies of the minutes be printed, and that bro. Maxey Sanderlin distribute those belonging to the Camden and Currituck U. Meeting; Elder Piland those to the Yoppim U. Meeting; bro. A. J. Spivey those to the Bertie U. Meeting; and bro. Jos. Halsey those to the Tyrrell U. Meeting.

The following resolutions were then introduced and adopted, viz. Whereas, the managers of the American Bible Society have thought proper to adopt a pricipal of appropriation to which, as Baptists, we can never accede, Therefore,

Resolved, That this Association cordially approve of the recent measures of the Board of the Bap. Gen. Convention touching the subject; and also of the Convention proposed to be held in Philadelphia, for the purpose of organizing an Amer. Bap. Bible Society.

Whereas a Convention of the Baptists of the U. States, has been recommended by a Convention of brethren in the State of Connecticut, to be held in the city of Philadelphia, for the purpose of forming a Baptist Bible Society, Therefore,

Resolved, That if this said Convention should be held, brethren Wm. P. Bond, Samuel J. Wheeler, and A. J. Spivey be authorized to represent us in that body.

The committee on the Itinerancy stated that they should not be able to comply with the requirement of the Association made yesterday in relation to their report: Whereupon the following resolutions were introduced and adopted, viz.

Whereas the Itinerancy of this Association has become almost entirely inefficient, we think it becomes us to make some offort to advance the interests of Home Missions within the bounds of our Association, Therefore,

Resolved, That, instead of having the Itinerancy connected with this body as hitherto it has been, it be recommended to have a Home Missionary Society formed, called the Chowan Baptist Home Missionary Society, which shall hold its sessions as it may deem proper; and whose sole object shall be to supply with preaching, destitute sections within the bounds of the Chowan Association.

Resolved also, That we recommend to the churches to form among themselves, Societies auxiliary to the Chowan Baptist Home Mission-

ary Society, to promote, so far as they can, our Home Missionary effort.*

Resolved, That Friday before the 3rd Sabbath in August next be the time appointed for a ministers' and deacons' meeting to be held at Colerain, Bertie County, and that Friday be a day recommended to be observed by the churches as a day for fasting and prayer before Almighty God for a revival of religion throughout the bounds of this Association and throughout the world.

Elder Hawley, Agent for the N. C. Bap. State Convention, was then invited to offer such remarks to this body, as he may deem proper in behalf of the Institution for which he is acting.

Resolved, That we recommend to the churches composing our body increased effort in favour of the objects of the N. C. Baptist State Convention.

On motion, Agreed that a collection be made at the stage to-morrow in behalf of said Convention; and that brethren Wheeler, Spivey, Skinner, and J. Riddick be the collectors.

Elders Hawley, Finch, and Meredith were appointed to preach to-morrow.

The Presbytery, previously appointed for the purpose, then proceeded to the ordination of brethren Harvey and Henry White. The ordination was attended with much solemnity, and with deep feeling on the part of those present; and we hope that the occasion was blessed to the good of all.

Resolved, That we do unitedly return to God, our Heavenly Father, our most cordial and heartfelt thanks for the harmony of our meeting, and for that brotherly love which has so eminently prevailed during our session.

The minutes being read, the Association adjourned to the time and place already named.

Concluding prayer by Elder Trotman.

Sunday 15th.

According to previous appointment, Elders Hawley, Meredith, and Finch addressed, in a very impressive manner, a large, respectable, and attentive congregation. There was some feeling manifested, and we believe some good was done. May this day's labour be blessed to the good of all present.

*It may be proper to state here, that the Association gave way for the formation of such a Society, and that about $100 were subscribed for that purpose by persons then present.

APPENDIX.

(A)

Report on Finance.

The committee on Finance beg leave to offer the following as their report, viz.

Amount in the hands of the Treasurer, -	$90 89	
do. of present contributions, - -	52 92	
Making the whole amount, - -	$143 81	
		$143 81
CONTRA.		
Printing the minutes, - - -	$35 00	
Transcribing do. - - -	15 00	
Paid to the Itinerant committee according to order of Association, - -	50 00	
	$100 00	
		$100 00
Balance due in the hands of Treasurer, - -		$43 81

All of which is respectfully submitted, &c.

JOS. HALSEY, Chair.

(B)

Report of the Committee on Sunday Schools.

The committee on Sabbath schools report, that they have had the subject submitted to them under consideration, and such is the value they attach to these excellent means of religious instruction, that no report can convey to your body, nor to the churches you represent, an idea of the immense amount of good they are capable of effecting when properly conducted.

It is a well known fact, that earliest impressions are most permanent. We are the creatures of habits, and habits are formed from the opinions and sentiments we entertain. How necessary is it then that the mind, when young and unused to the world, be impressed with correct sentiments, and entertain right views on the all-important subjects of religion.

Repeated instances have occurred, where the recollection of precepts taught in the Sabbath school have deterred persons advanced in life from the commission of sin. And again, where the recurrence of a passage of the holy scriptures to memory, which had been commented on, and impressed on the mind by a faithful teacher, had been the means of reclaiming the wanderer long after he had left the walls of the Sabbath school, and of bringing him to Christ.

Nor are the advantages of the Sabbath school confined to children alone. The instruction which children receive in the Sabbath school has been instrumental, in some instances, not only of the conversion of the scholars, but also of their parents—of those parents too, who, perhaps, for years, had not attended the public worship of God, and who thus were debarred the means of religious instruction, through any other medium than their children. The collection of children in schools for religious instruction on the Sabbath day exerts a considerable influence on the public morals. Those who live in our villages well know

how the noise of a parcel of unrestrained children turned loose on the holy Sabbath, tends to confuse the serious and thoughtful; while their boisterous play tends to encourage the vicious and the idle in their profanation of the day set apart for rest and the worship of God. Children exert a greater influence on public morals than most persons suppose at first thought. We well know how potent is that influence which a child exerts over an affectionate mother; and again how easily that influence is transferred from the mother to the father. Hence in many movements, even of large communities, we can trace the first springs to a beloved child. It was in this way that the child of a celebrated governor of one of the cities of ancient Greece, was said, by his father, to govern the city. John Wesley said that he would be gratified with the progress that Methodism would make, if the young children of the influential classes could have methodist nurses. Let us avail ourselves then of the influence of these instructions in disseminating the truths of the gospel, and impressing on the minds of the rising generation a sense of the inestimable value of the Christian religion. If our brethren shall live at a distance from the church or from any place where children might conveniently be gathered together, we would advise them to commence the religious instruction of children nearest to them, without forming them into classes; and instead of spending the holy Sabbath in profitless visiting—in vain and idle conversation—to call on the families of their nearest neighbours, especially those in indigent circumstances, on the Sabbath, and endeavour to instruct them in the truths of the word of God.

Brethren, let us awake to the importance of these matters. Let each one of us, here assembled, return to our homes with the determination that we will endeavour to do something in this way. Let us encourage Sabbath schools, which have been correctly called the nurseries of the church. And when we are fading away—when we are leaving our places in the church—if faithful, we shall see those young plants which we have cultivated, growing up to take our vacant places in the church, to contend for the truth when we shall be slumbering in the silent tomb.

REUBEN LAWRENCE, Chair.

(C)

Report on Temperance.

The committee on the subject of Temperance beg leave to report, That they deem the subject submitted to them of considerable importance, as intimately connected with the interests of our churches and the welfare of our fellow-men generally; and as demanding the attention and immediate action of all the churches—and especially of all the ministers connected with this Association. We think it impossible for the cause of religion to prosper where intemperance prevails. We think it impossible for the holy influences of the blessed Spirit to be felt or enjoyed where ardent spirit has influence. And we believe it weakens the influence and operates against the usefulness of Christians wherever it is made, drunk, or sold by them. Your committee have learned with pleasure that some of the churches have attended to the instructions of the Association, and have formed among them Temperance Societies: While they have heard too, with deep regret, that many of the churches have failed to comply; and some, who have heretofore had flourishing Societies, have for the want of energy and perseverance, suffered them to decline.

Your committee would therefore again recommend the subject to the prayerful consideration of the churches—and that they form among themselves immediately Temperance Societies upon the principles of entire abstinence,—

And we would further recommend to our ministers to preach sermons and deliver addresses on the subject occasionally, for the purpose of enlightening the public mind, of removing improper prejudices, and groundless objections—and of creating a deeper interest and a more hearty concurrence within the bounds of this Association, in sustaining and promoting the cause of Temperance.

All of which is respectfully submitted, &c.

JOSIAH J. FINCH, Chair.

(D)

Report of the Committee on Missions.

The committee, to whose consideration was submitted the subject of Missions, beg leave to report,

That having long seen the good effects of the Gospel in our own as well as in foreign lands, we regret that so many are opposed to Missionary efforts; especially since all God's ministers are in truth Missionaries. The Apostles, we are told, went every where preaching the word, and their successors are sent for the same purpose; for it is by this means that God accomplishes his purposes in the salvation of sinners. Many great and glorious things have been effected in heathen lands through the instrumentality of the preaching of the gospel. In our own country too it sheds its happy influence. The christian is here fed with the bread of life—the mourner is comforted—the sinner is alarmed—and the hypocrite surprised.

These are a few of the many things resulting from Missionary efforts. Let us resolve then, to make every effort for Missionary purposes in Foreign lands; but especially let us endeavour to advance our home or Domestic Missions. There is great need for Itinerant preaching. Many of our churches are destitute of the word of life. By promoting these laudable efforts, many dark places of the earth would be enlightened—the dry and parched lands become pools of water—and the desert would be made to blossom as the rose.

To effect these things requires pecuniary aid, and much fervent prayer to Almighty God for his blessing on our efforts.

All of which is respectfully submitted, &c.

JOHN HARRELL, Chair.

(E)

Report of the Committee on Periodicals.

The committee to whom the subject of Periodicals was submitted beg leave to report,

That we fear that too many of our beloved brethren are yet ignorant of the operations of our denomination; and we believe that the spirit of opposition and unkind feeling, manifested by some, arises more from ignorance than from any other cause. We would therefore recommend to our brethren the "Biblical Recorder," and we think if that paper were more generally patronized and read, many of the difficulties now existing among us would be entirely done away.

All of which is respectfully submitted, &c.

GEORGE WILLIAMS, Chair.

(F)

Report of the Committee on the "Wake Forest Institute."

The committee on the "Wake Forest Institute," in submitting their report, are happy to say that this Institution is now in a growing and prosperous condition. The number of students is now one hundred and twenty, and many other applications have been rejected for the want of room.

The college building is now progressing rapidly, and it is expected that by September or October next, a considerable part will be ready for use. Your committee believe that the prosperity of our denomination depends upon the

success and prosperity of the "Institute," and as such that their attention should be drawn particularly towards it—their prayers offered in its behalf,—and that they should feel it a privilege and duty to contribute to its support both with their means and efforts.

Your committee believe it to be important and highly necessary that the churches in this Association, with others, should encourage education particularly in the ministry; and that whenever they have young men who intend entering the ministry, and who are deficient in education, that they encourage them to go to "Wake Forest," or some other seminary for the purpose of receiving a competent education.

All of which is respectfully submitted, &c.

JOSIAH J. FINCH, Chair.

(G)

Report of the Committee on Tracts.

Your committee to whom was referred the subject of Tracts respectfully report,

That in their opinion such publications are desirable, and that important good has resulted and will continue to result from them.

Your committee believe that much good has been done by the distribution of Tracts, in awakening sinners to flee from the wrath to come. The Tract Society at this time is in a very flourishing condition, and has been for the last year, being under the superintendance of our beloved bro. Ira M. Allen.

Your committee would therefore beg leave to submit the following resolution, viz.

Resolved, That we recommend to the different churches the propriety of forming Tract Societies, for the purpose of facilitating their distribution within the bounds of this Association.

All of which is respectfully submitted, &c.

JAS. L. GRIMES, Chair.

(H)

Report of the Committee on the State of Religion.

It is the opinion of your committee, judging from the letters from the churches, that there exists a great degree of coldness and languor among a large majority of the churches composing this body; which we regard as proceeding from the following causes, viz.

First, from a great want of christian union and zeal; and secondly, from a want of more ministerial labour within the bounds of our Association. For these evils we would recommend the following remedies: For the first evil complained of, we would recommend secret and social prayer meetings—strict attention to the ordinary means of Grace—and a Ministers' and Deacons' meeting to be held in September next.

As a remedy for the second evil, we would recommend to the churches to provide means for the Association to continue the Itinerant system more effectually than heretofore.

All of which is respectfully submitted, &c.

GEO. M. THOMPSON, Chair.

(I)

Biographical sketch of the late John Blount of Edenton.

The subject of the present sketch was the son of Charles Worth Blount, of Durant's Neck, Perquimans County, N. C., and was born in the year 1764. His mother, before her marriage, was a Miss Clayton, of the same place. His first marriage was in or about the year 1788, to Miss Catharine Hoskins, of Chowan County, who died in 1826. His second wife was Miss Ann Rombough, of Norfolk, Va., who died in the year 1829. About two years afterwards, he was married to Miss Rebecca Bateman, of Perquimans County, who still survives. His wives were all discreet, pious women, members of the Baptist church, with whom he lived on terms of great kindness, and in whose society he found that domestic happiness, which the conjugal relation is calculated to afford. On his first marriage, he fixed his residence in Chowan County, in which county he spent the remainder of his life, and in which, in his family burial ground, his remains now lie interred.

Our deceased brother embraced the gospel, and became connected with the Baptist church, when about 41 years of age. We regret that we have it not in our power to give at least some of the particulars of this interesting event. The want of specific information, however, forbids. All that we know touching this point is, that he was baptized by the late Elder Martin Ross, in connexion with the church at Yeopim, in the year 1805; and that he continued to the end of his life a firm adherent to the cause in which he then engaged. When a part of the members of the aforesaid church were dismissed, a few years afterwards, for the purpose of forming the church at Bethel, the deceased was among them. And when a part of the last mentioned church, were dismissed with a view to the constitution of the church at Edenton, about the year 1816, our brother Blount was included in the number. Of the Edenton church the deceased was a member and deacon, much beloved and highly respected, when he died, May 13th, 1836—in the 72nd year of his age.

The deceased possessed by nature an uncommonly firm constitution. Some two years before his death, however, his physical system was much impaired by severe disease, from the effects of which he never fully recovered. For several months prior to his decease, his friends perceived that he was failing, and that his stay on earth must be comparatively short. They had no idea, however, that the period of his pilgrimage was so near at hand, until the morning of the day on which he expired. Then it was apparent to all that his hour had come. He continued to live some two or three hours, and then calmly closed his eyes in death. He retained his reason until the last—he knew that his Lord had come—and obeyed the summons without regret and without a groan. His death was evidently the death of the righteous; his last moments were those of peace; and his confidence in Christ was unimpaired to the last. His funeral discourse was pronounced the following day; his remains were attended to the grave by a large concourse of relatives and friends; and were consigned to the dust in hope of a glorious resurrection and a blessed immortality. "Blessed are the dead that die in the Lord; yea saith the Spirit; for they rest from their labours, and their works do follow them."

In all the different relations of life, brother Blount was a worthy man.

and an exemplary christian. True, like other men, he had his frailties and his faults. Naturally of an ardent disposition, the fire of his constitution sometimes betrayed him into abruptness; and, a perfect stranger to all subtlety and deceit, his native integrity often led him into great plainness of speech. These traits of his character sometimes gave an aspect of asperity to his manners, which all who knew him knew how to estimate, and which was vastly more than compensated by the excellent properties out of which it grew. In truth he was, in the fullest sense of the expression, *an honest man*. Guile was never found in his lips, and deceit had no place in his heart. Added to this, he was remarkable for precision and punctuality in all his engagements. As an illustration of this—If he engaged to pay money, it was certain to be ready on or before the time appointed. In attending worship, and all the meetings of the church, he was certain to be at the place at the moment—generally he was among the first on the ground. If he was commissioned by the church to execute any business in her behalf, he was certain to have it done, if practicable, and his report ready, by the time specified. If he undertook to relate a transaction, it was always done with the most punctilious precision. Although his pastor for 10 years, and of course on terms with him of the freest intercourse and intimacy, I have no recollection of a single exception to the above remarks. I have enlarged somewhat on this trait in the character of my deceased friend, on account of its great value, and its exceeding rareness in these times of apathy and degeneracy.

There is one other circumstance which, in a narrative like this, ought by no means to be omitted. The property of our deceased brother, is estimated at about $8,000 or $10,000. This sum, he has ordered in his will to be invested for the benefit of his widow, during her life, and then to be paid over to the Trustees of the Wake Forest Institute, to constitute a permanent fund for the education of young men in the ministry. During his life our brother was a warm advocate for an enlightened ministry; many of his thoughts were expended on that subject; and now that he is dead, he has left an example worthy of all imitation. In this he has not only demonstrated his sincerity, and evinced his consistency; but he has taught his surviving brethren a lesson which, it is sincerely hoped, they will not fail to consider and to practise.

Such has been the mortal course of our beloved brother Blount.—More than three score and ten years has he lived amid the conflicting scenes of human life. He has died in a good old age, full of years and full of hope. May his ashes rest in peace. And while we honor his memory by the tear of affectionate regret, may we be careful to imitate his virtues, and to seek a habitation with him—a mansion in the skies, whose builder and maker is God.

CHURCHES AND COUNTIES.	DELEGATES.	Baptized.	Received.	Restored.	Dismiss'd	Excluded.	Died.	Total.	Funds.
									$.C.
Ahosky, Hertford.	G. Williams,* S. Mitchell,†‡ Jas. Pruden.	12	4		18	3	1	187	2 00
Bal. Bridge, Chowan.	E. Simpson,‡ T. Satterfield, Geo. White.	5			28	3		285	2 00
Bethel, Perquimans.	C. Felton, J. Wood, C. W. Skinner.	29			2		1	92	3 00
Bethlehem, Pasquotank.	G. M. Thompson,* G. W. Pendleton, A. C. Satterfield.							14	1 00
Bethlehem, Hertford.	W. Hill,† Abner Thomas, Jas. L. Grimes.							15	50
Buckhorn, Hertford.	T. D. Vann, H. Britt, and J. W. Barnes.							30	1 00
Capeheart's, Bertie.		3	2		4		1	86	1 50
Cashie, Bertie.	R. Lawrence,* A. J. Spivey, Wm. P. Bond.	1	5		5		10	302	2 50
Colerain, Bertie.	John Nowell,* John Downing, Sol. White.	31	1	1	5		5	319	1 50
Conecanary, Halifax.								25	1 00
Connaritsey, Bertie.	Stephen Bazemore,*‡ H. White, R. Williford,‡		1		3	2	5	230	1 50
Cool Spring, Gates.	Thos. Hoggard,* J. Piland, Mills Piland.	11			2	4		116	1 00
Edenton, Chowan.	Jos. J. Finch,* E. Hoskins, S. T. Bond.	2		1	2	1	1	85	2 50
Eliz. City, Pasquotank.	Jas. Nash,* A. Williams,‡ S. Stafford.	1	1	2	3		6	76	2 00
Free Chapel, Washington.	James Hartmus and David Goodman.†‡				2		3	18	1 00
Great Fork, Nans'm'd Va.	O. Harrell,‡ O. Savage, and Abner Raby.‡	6	1			1		55	1 50
Holly Grove, Bertie.	Isaac P. Freeman.				1	1		45	1 00
Lit. Alligator Tyrrell.	S. Patrick,*‡, Jno. Combs,‡ James Swain.‡	1			4	2	1	25	1 00
Meherren, Hertford.	S. Parker, D. Vincent,† William Darden.	37		2	26	3	6	248	2 00
Mid. Swamp, Gates.	John Harrell,* W. Riddick, H. Speight.*	2	2	1				122	1 00
Piney Grove, Gates.	E. Howell,*‡ Wm. Lee, R. W. Riddick.‡	6			4	2	1	67	2 00
Poticasey, Northam'ton.	Lazarus Cook, N. Blanchard, Jno. Peele.	17	1			1	1	137	1 50
Powell'sPoi't Currituck.									
Providence, Currituck.	I. Baxter, S. Ferebee,‡ J. Brocket.‡	4						32	1 50
Ram. Gilead, Pasquotank.	Jno. Cohen,‡ M. W. Jones,*‡ Ed. Williams.*	4				3	1	30	1 50
Republican, Bertie.	J. W. Pender,*. A. Cherry.‡		1		2	2		55	1 00
Roanoke Is.,									
Rockyhock,	R. Lassiter, S. N. Parker, and C. Bass.							31	75

Ross' M. H., Bertie.	Jas. Ross,*‡ H. White,* Jonathan Mizell.		1		9	2	1 159	2 00
Sandy Run, Bertie,	A. M. Craig,*‡ Wm. Brown,‡ W. H. Lee.‡		2		5	3	126	1 50
Sound Side, Tyrrell.	Jos. Halsey, Alex. Dillon,‡ John Rhodes.‡						25	1 00
Sandy Cross, Gates.	N. Ward, J. H. Riddick, Q. H. Trotman.*	4			4		2 152	1 50
Shady Grove, Currituck.	W. Bright, M. Lee, J. Etheridge.	2					3 33	1 00
Salem, Pasquotank.	Thomas Jordan, Ed. E. Wilson, T. L. Brosher.‡	1	1		14	2	3 55	2 00
Sawy'r's Cr'k Camden.	R. Jarvis, M. Sanderlin, Geo. Kellinger.	18			4	5	2 97	1 50
Shiloh, Camden.	E. Forbes,* A. Berry, William Merry.	16			6	4	5 246	2 00
Smith's ch., Northam'ton.	W. H. Hardie,*‡ C. R. Kee,‡ J. Barkeley.‡	5		1	4	2	1 151	2 00
Yeopim, Chowan.	Joseph C. Benbury, Richard H. Whidbee.						23	75

Note.—Those persons whose names are marked thus * are ordained ministers; those marked thus † are licentiates; those marked thus ‡ were absentees.

(K)

CIRCULAR.

Dear Brethren:

By the permission of Heaven, it is our privilege to meet again at another anniversary of our Association. Since our last, death has entered our ranks and carried off some of our brethren from the scenes of their labors and their earthly associations into eternity, while we are preserved and favoured with another opportunity of meeting together, to unite our councils and our efforts to promote the glory of God and the welfare of our fellow men. In reviewing the past, and particularly the past year, we see much that calls for our gratitude, much to confirm and strengthen our confidence in the promises of God's word, and much to stimulate to future exertion and perseverance in his service.

The reports of our churches this year, like all preceeding, bring us much to cheer, and much to sadden our hearts. Some have prospered, others have declined; some have experienced refreshing seasons, have been greatly revived and strengthened with an increase of piety and of numbers; while others have passed through a cold and wintry season. Much has been done, and much more yet remains to be done; many souls have been saved, many are still in a state of condemnation. Let us still labor for the prosperity of Zion; let us not be satisfied until the church shall embrace not a part, but the whole of the human race, and until righteousness shall cover the earth as the waters cover the great deep.

The subject selected for our present address, is the *importance of christian union.* In presenting you a few thoughts on this subject, we deem it important to direct your attention particularly to the nature and grounds of Christian union, believing this to be the best way to discover its importance.

3. *Christians should be united in sentiment.* Men have ever been divided in their sentiments upon all subjects, and especially upon the subject of religion; and so fruitless have been their efforts to produce unity of belief, that many have yielded to the conviction that it is neither possible nor practicable. And it is to be feared that many under the influence of a false charity, are in danger of attaching too little importance to principles and sentiments, and of adopting the popular but erroneous maxim, that it makes no difference what a man believes so he is right in other respects. But those who think they can promote christian union to the neglect, or rather at the expense of *principle*, will find themselves greatly mistaken by the fruitlessness of their efforts. The judgement has great influence upon the affections, and a dissimilarity of sentiments most generally alienates the affections.—It is possible there may exist attachment where there is great diversity of sentiment. Men may admire certain traits in each other's characters—their christian deportment, their kindness and liberality may call forth and unite their affections, while their sentiments on many of the doctrines and principles of christianity are greatly at variance.—But the degree and strength of their union in all their associations will be in proportion as they are united in sentiment. The celebrated Andrew Fuller, who is seldom wrong on any subject, in giving his thoughts on this subject, says, "I have heard a great deal of union without sentiment; but I can neither feel nor perceive any such thing either in myself or others. All the union that I can feel or perceive, arises from a similarity of views and pursuits. No two persons may think exactly alike; but so far as they are unlike, so far there is a want of union. Men may be united in their sentiments on the subject of religion, and divided in their opinions about every thing else; or they may be united in almost any thing else and divided in religion. But union in either case will be in proportion as they are united in sentiment."

It is therefore important that christians in general, and especially those of the same denomination, be as nearly as possible of the same sentiments, both as it respects the doctrines and duties of christianity. There may be shades of difference in their sentiments on the less important points of christianity, and they still act harmoniously together. It is not to be expected that there will be a universal concurrence in opinion in every little particular, nor would we be understood as saying that this is essentially necessary to christian union or fellowship. So far from this, we would recommend to our brethren, and the churches generally, to exercise much charity and forbearance towards those who differ from them, and not to suffer a little difference of opinion to alienate their affections, or prevent them from acting in concert together. We would urge you to consider that men have different methods of arriving at the same conclusion, and that the meaning of each, though the same, appears different, by being expressed in different terms. Some have greater facilities for understanding the truth than others; and some have the advantage of long and varied experience, while others have but very little. It cannot be expected that he who is but a babe in Christ, can be as correct, as mature, and as well established in his sentiments, as one of more knowledge and experience. Besides, we should be careful not to mistake an imaginary for a real difference, or think there is difference of sentiment about principles when it is only about ways and means, or something of but little importance.

Great allowance should be made for these things, and much patience

and forbearance should be exercised. But, whatever may be the shades of difference in their opinions in minor matters, and however willing we may be to excuse this difference for the reasons assigned, as it respects the fundamental doctrines of christianity we should be *one in sentiment.*

It is exceedingly unpleasant to hear ministers of the same denomination advancing conflicting doctrines and opposing each other's movements; and it requires neither the knowledge nor gift of a prophet to tell what will be the result of such a course. Principles and sentiments are active and influential. As a man believes, so he acts and speaks; and hence, when there is a want of union in sentiment, there is but little union any where else. For, opposing sentiments lead to opposing expressions and efforts, opposing efforts to conflicting interests, and when this is the case there is an end to all union. As a denomination therefore, if we would prosper, we must utter one voice, hold the same system of doctrines, and speak the same sentiments. But,

2. *There must be union of feeling.*—Where there is union in sentiment, in theory and principle, there is pretty generally union of feeling. By union of feeling, we mean a union of purpose and intention, an attachment for each other, and a united interest for the cause of Christianity. Christians should be moved by the same impulse, actuated by the same motive, and cemented together in the bonds of christian love. There should be no selfishness, no sectional feeling, no party spirit, no envy nor jealousy among the followers of Christ. They should feel as one family, all having one common interest, and all walking together to one eternal home. They should love as brethren, and feel that they are united together in a social compact by the most enduring ties, and that the happiness of each individual member, depends upon the happiness and prosperity of the whole. The Lord from Glory and the angels in heaven, behold with unspeakable delight the assemblies of the saints, while they enjoy the unity of the Spirit in the bond of peace. And how often can Christians by happy experience bear testimony to the sentiments of that beautiful Psalm—"Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the beard, that ran down upon Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and the dew that descended upon the mountains of Zion." No happiness or enjoyment on earth, can equal that arising from the union of kindred minds, all breathing the same desire, drawn by the same holy influence, seeking to promote the same objects, and expecting the same reward. While on the other hand, nothing can be a greater hindrance to the happiness and usefulness of Christians, than for them to become alienated in their feelings, and divided in their sentiments—indulging in jealousy, animosity, and revenge. Wherever such feelings are indulged the life of religion is not enjoyed, and the cause of religion cannot prosper.

3. *There should be union of effort.*—Each individual christian should not only act his part in applying and improving his talents and his means, but he should feel that it is important that he should do this in concert with others. Our union in sentiment and feeling will accomplish but little without united efforts. To stand still and do nothing is bad, and truly criminal in the sight of God; but for our efforts to be disunited—for them to conflict and oppose, is worse. Measures wisely arranged, and efforts well directed are often defeated, by being opposed by those whose duty it should be to add to their strength and

efficacy. For one professor, or one church, or one body of christians as the case may be, to be all the time opposing what an other recommends; for one to be laboring with all his might to destroy what it is the object of the other to build up and sustain, cannot fail to lead to anarchy and confusion, and if persisted in, to a final defeat. In all our churches, in all our Associations, we should have one general system of operation; to this system all should conform, in sentiment, in feeling, and in effort.

Until this is the case, until there is this general understanding among us, that all must act in concert, be governed by the same laws, conform to the same arrangements, and direct our efforts to the same object, we shall continue to labour under those disadvantages, that have long depressed our churches, and have to encounter opposition and obstacles the more dangerous and distressing, because directed by those who profess to be our brethren.

It is time for Baptists to awake and consider their true interest; it is time for them to drop their little controversies, and to cease to oppose each other, and to unite in one general effort in defending the precious truths and doctrines of Christianity, and in sustaining the bleeding cause of our Master. This is an important crisis; we live in an age remarkable for effort and invention. Every system of doctrines, every form of government, are striving for the ascendency. At such a period, it little becomes us to be alienated and divided; seeking and making opposing parties among ourselves, when we have the opposition of so many parties to encounter out of our ranks. Above all the people in the world, the Baptists have the greatest reason to be united among themselves, and yet they seem to be the most divided. Besides the opposition they have to encounter from the world, on some important points in Christianity, they are opposed by the whole christian world besides; and in the general, they have less to expect from other societies than any other denomination in the world. Under these circumstances, how important it is that we should be united! Our cause tho' good, cannot prosper without attention and assistance, and it has nothing to expect beyond our own resources. Let us see to it then, that these resources are employed to the best advantage, (unitedly) for its support; unless we do, it must suffer and decline. The strongest army does not always conquer, nor does the best cause always succeed; much depends upon *management*, and especially upon being *united*: It has long since passed into a proverb that union is strength. The efforts in the influence of an individual are often rendered doubly strong and successful by being united with others. We all know "that an hundred individuals acting seperately, can each one accomplish no one object beyond the strength of a single man, while a hundred men, acting together, can perform what to an individual would appear a miracle."

Where there is union, there the Spirit of the Lord will delight to dwell, and there will he bestow his blessings; but where there is discord and disunion he will not abide:

> The Spirit like a peaceful dove
> Flies from the realms of noise and strife.

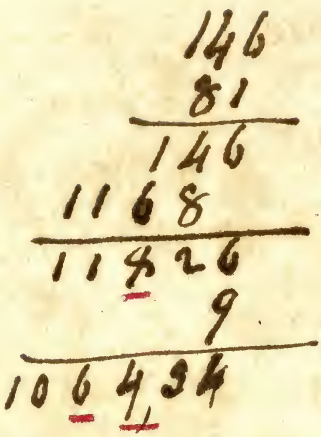
And what can we do towards building up the church, or leading sinners to repentance, or stoping the progress of iniquity, without the assistance of God, the presence and blessing of the Holy Spirit? We shall ask and receive not, seek and find not, and labour and accomplish

nothing without the influence of the blessed Spirit. It is necessary that we have the presence and aid of the Spirit if we would be successful. and as this is alone enjoyed where there is union and harmony, it is important that we be united.

Finally, brethren, consider how often, and with what earnestness unanimity is urged upon Christians in the Scriptures. Examine carefully the twelvth chapter of the Romans. We are there told that "as we have many members in one body, and all members have not the same office, so we, *being many, are one body in Christ*, and every one members one of another." Again we are exhorted to be of the same mind towards one another—to be of *one mind*, and to keep the unity of the Spirit in the bonds of peace.

The church is said to be the temple of God, or the temple of the Holy Ghost. It has its several members like our natural bodies, and the service and co-operation of each member, is necessary to the happiness and prosperity of the whole. The head cannot say to the feet I have no need of thee, nor the feet of the hands, nor the hands of the eyes, &c. Nor can one member of our bodies be exerted against another, without both being injured. So in the church, there are different officers and many members but *one body;* and one member cannot say that he has not need of the assistance of the other, nor can one oppose the other without both suffering. Whatever apparent variety there may be among us, there is at least but *one body.* It is the interest of the body for its several members to act in harmony, and it is the interest of the several members for the body to be kept sound and vigorous. Then it is the interest not of one but of all to be united. We have seen that it is necessary in order to our strength, our happiness, respectability and success. Our attitude as a denomination, particularly at the present time when so many are up in arms against us, calls loudly upon us to be united—the relation existing between us being members of *one body* in Christ, and the frequent exhortations to unity we find in the scriptures require it.

Let us then with united hearts, united counsels, and united efforts stand up in defence of our cause. Then, and not till then, shall we see our dejected Zion raise her head and shine forth in all her beauty and strength, as fair as the moon, as clear as the sun, and as terrible as an army with banners. Then, and not till then, shall we witness the destruction of the kingdom of Antichrist, and realize the approach of millenial glory. "Finally brethren farewell; Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."



MINUTES

OF THE

THIRTIETH ANNUAL MEETING

OF THE

CHOWAN BAPTIST ASSOCIATION,

HELD AT

MEHERRIN MEETING-HOUSE,

HERTFORD COUNTY, N. C.

MAY 14, 15, 16 & 17,

1835

NEWBERN:

PRINTED AT THE RECORDER OFFICE.

1835.

MINUTES, &c.

Thursday, 14*th May*, 1835.

THE hour for worship having arrived, the introductory sermon was preached, according to appointment, by Bro. Quintin H. Trotman, from 1 John, III, 2: "Beloved, now are we the sons of God: and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

Divine service being concluded, the delegates were called together, and the session was opened by prayer by Bro. John Harrell. Bro. Thomas Jordan was then chosen Moderator, and Bro. William Darden was called on to act as assistant clerk.

The Moderator having affectionately invited ministering brethren from sister Associations to take seats with us, and participate in the deliberations of the meeting, Bro. William H. Jordan accepted the invitation.

The Committee, appointed for the purpose at the last session, presented rules for the government of the Association. They were read and adopted. (See appendix, letter B.)

The letters from the several churches were then read, a synopsis of whose contents will be found on a following page.

A letter was then read from the newly-constituted church at Republican M. H., Bertie, petitioning for admission into the Association. On motion to that effect, she was unanimously received.

Corresponding letters from sister Associations being called for, through the hands of Bro. Delk, thirty copies of minutes from the Virginia Portsmouth Association were received, in which was contained the letter of correspondence.

Resolved, That Elders Harrell, Delk, and Trotman, be a committee to examine brethren Thomas Hoggard, and John Nowell, sent up to the Association by Cool-Spring and Colerain churches, for ordination; and report to-morrow.

The pastor and deacons of the church at Meherrin, were appointed to procure ministers to supply the stage during the following days of the meeting, except Sunday.

Bro. Josiah J. Finch was appointed to write a letter of correspondence to the Neuse Association, and Bro. Q. H. Trotman to the Va. Portsmouth Association.

On motion, agreed to adjourn till 10 o'clock to-morrow morning. Prayer by Bro. Finch.

Friday, 15*th*.

Owing to rain, the Association met at a late hour of the day; opened by prayer by Bro. W. H. Jordan.

The names of the delegates were called and the absentees noticed

Brethren John Peele, Abner J. Perry, and Jethro Reddick, were appointed a committee to receive contributions, settle with the Treasurer, and report.

Elder Jeremiah Etheridge was called on for the circular letter which he had been requested to prepare. He not being present, it was stated that he had failed to prepare that document on account of long indisposition.

Resolved, That Bro. Andrew M. Craig be requested to prepare a short biographical notice of the late Turner Carter, to be appended to the minutes in the place of the circular letter. (See appendix, letter F.)

Brethren Harrell, Jordan, Forbes, and Baxter, were appointed a committee to inquire into the grievances complained of by many within the bounds of the Association, in relation to ministers and brethren attaching themselves to the Masonic fraternity—and report to-morrow.

Resolved, That the next session of this Association be held at Bethel, Perquimans county, commencing on Thursday before the 3d Lord's day in May, 1836; and that Bro. Reuben Lawrence preach the introductory sermon—and that Bro. Wm. Hardy be his alternate.

Bro. J. J. Finch was appointed to write the circular letter for the next association, on the importance of union among christians and especially among christian ministers.

Resolved, That a sermon on christian benevolence be preached at the next association on Sunday—and that Bro. Finch be appointed to that duty.

Agreed that the clerk have 1500 copies of the minutes printed—and that Bro. Aaron J. Spivey be requested to distribute those belonging in the Bertie U. Meeting,—Elder Mills Piland, those belonging in the Yeopim U. M.,—and Bro. Maxey Sanderlin those belonging in the Camden and Currituck U. M.

Resolved, That Elders Jordan, Harrell, Thompson, Piland, and Lawrence, be a committee on the state of Religion in the bounds of the Association, and report to-morrow.

Resolved, That we are highly gratified with the answers returned by the churches to the recommendations made by the last Association, and we do again earnestly recommend to them the formation and continuance of Temperance Societies, Sabbath Schools, Tract Societies, and the adoption of all other measures which may be best calculated to promote the cause of Temperance, Godliness, the Wake Forest Institute, and the prosperity of our denomination at large.

The delegates from Free Chapel church having arrived, took their seats as members of the Association.

The committee on Finance now reported; report received and ordered to be printed. (See appendix, letter A.)

The committee, appointed to examine the candidates for ordination, reported that they think them worthy of ordination; report concurred in.

Resolved, That the same committee be appointed to ordain Bro. Nowell on to-morrow morning—and that they be requested to attend at Cool Spring church and ordain Bro. Hoggard, according to the request of that church.

Resolved, That the church at Sandy Cross be excused for having failed to comply with the resolution of the Association, passed at its session of 1834, relative to the ordination of ministers.

Adjourned till 9 o'clock to-morrow morning. Prayer by Bro. Harrell.

Saturday, 16th.

The Association met according to adjournment. Prayer by Bro. Delk.

Letters of correspondence to sister associations being called for, Bro. Trotman handed in one to the Va. Portsmouth Association, and Bro. Finch one to the Neuse Association; they were both read and adopted.

On motion, agreed that brethren Harrell, Delk, and Trotman, be appointed delegates to the former, and Delk, Trotman, H. Spivey, and Lawrence to the latter Association;—and that thirty copies of our minutes be sent to each.

Agreed, that the minutes ordered to be sent to the Va. Portsmouth Association, be forwarded, as soon as printed, to Bro. Thomas Hume, Portsmouth, clerk of that body.

Elder Murfee, a delegate from the Va. Portsmouth Association, having now arrived, was affectionately invited by the Moderator to a seat among us.

A copy of the minutes of the Tuckaseege Association being presented to the Association by our clerk, it was agreed that he be ordered to send a copy of our minutes to that body.

Resolved, That Bro. Spence Hall be requested to prepare a report on the Itinerancy to be appended to the minutes. (See appen., letter C.)

Bro. Samuel J. Wheeler was appointed on the Itinerant committee in place of Bro. Delk, resigned;—and Bro. Aaron J. Spivey in place of Bro. Carter, deceased; so that now, Quintin H. Trotman, Thomas Jordan, Spence Hall, Isaac Baxter, Samuel J. Wheeler, and Aaron J. Spivey, compose that committee.

The committee on the grievances complained of, in relation to masonry, reported;—report received and ordered to be printed. (See appendix, letter D.)

The report of the committee on the state of religion being called for, it was read by Bro. W. H. Jordan, Chairman of that committee,—received and ordered to be printed. (See appendix, letter E.)

Resolved, That a ministers' and deacons' meeting be held at Piney Grove, Gates county, commencing on Friday before the 5th Sabbath in August next—which it shall be the duty of ministers and deacons belonging to this Association to attend—that special inquiry shall be made for any differences existing among the ministers and deacons—and that all such difficulties as are found to exist, may be reconciled.

Resolved, That the 5th Sabbath in August next be observed by the churches of this Association, as a day of fasting and of special prayer to Almighty God, for a revival of religion at large, and especially within the bounds of this Association.

Resolved, That the brethren throughout the Association be requested to make the above mentioned meeting a subject of special prayer.

Resolved, That the clerk have the above resolutions published in the Biblical Recorder.

On motion, agreed that Bro. John Harrell preach the introductory sermon at the ministers' and deacons' meeting.

Elders Jordan, Finch, and Murfee, appointed to preach to-morrow.

Resolved, That the surplus funds in the hand of the Treasurer be deposited with the Itinerant Committee to be appropriated to the Itinerancy.

Resolved, That we are highly pleased with the Biblical Recorder, edited by Bro. Meredith, Newbern,—and do cordially recommend it to the patronage of the churches.

The minutes being read the Association adjourned to the time and place already specified. Prayer by Bro. Murfee.

Sunday, 17th.

According to the appointment of the Association, Elders Jordan, Finch, and Murfee preached. The congregation was very large and the word of truth was spoken in earnestness and solemnity. May God attend the word with his blessing, and may much good result from this day's labour.

STATE OF THE CHURCHES.

CHURCHES.	WHERE SITUATED.	DELEGATES.	Baptiz'd	Rec'v'd.	Rest'r'd.	Dismis.	Exclud.	Died.	Total.	Funds.
Ahoskey,	Hertford,	S.Mitchell,* J.Holloman,G.Williams*		4		5		1	192	$2.50
Bal. Bridge,	Chowan,	E. Simpson, J. Parker, R. D.Simpson,	1			3	4	2	314	2 00
Bethel,	Perquimans,	C.Felton‡,J.Gatlin‡ C. W. Skinner,‡	4	1		1		2	62	3 00
Capehart's,	Bertie,	A.Morris, B.Cofield,‡		2		5		2	85	1 50
Cashie,	Bertie,	R.Lawrence*, A. J. Spivey,T.Gillam,	9	2		10	5	10	311	2 50
Colerain,	Bertie,	S.White,J.Nowell* J. Downing,	3		1	9	3	9	254	1 50
Caneconary,	Halifax,	Jesse Powell,	4					1	23	1 00
Connaritsey,	Bertie,	W Mitchell,SBazemore*,W.Sharrock	21		1	2	7	4	239	2 00
Cool Spring,	Gates,	T. Hoggard*, J. Piland, L.G. Durden,	7	1	1		1	2	111	1 50
Edenton,	Chowan,	J.J.Finch*,J.Blount E. Hoskins,		6		4		2	86	2 00
Eliz. City,	Pasquotank,	J.Nash*,S.Stafford, A. Williams,				1	2	9	82	2 00
Free Chapel	Washington,	J.Pender†, D.Goodman,†	13					1	24	1 00
Great Fork,	Nans'mond Va	A.Raby, O.Harrell, O. Savage,‡		2		2		1	49	1 50
Holly Grove,	Bertie,	W.Spivey,W.Etheridge,I.P.Freeman‡	2			3			47	1 00
Lit. Alligator,	Tyrrell,									

STATE OF THE CHURCHES—CONTINUED.

Meherrin,	Hertford,	T. Van, L. Parker, W. Darden,	5	2		3			242	2 00
Mid. Swamp,	Gates,	J. Harrell*, D. Riddick, W. Riddick,						4	117	1 50
Piney Grove,	Gates,	E. Howell*, W. Lee, J. Barnes,	2	1			1		70	2 00
Potecasey,	Northampton,	J. Peele, L. Cooke, T. Joiner,	2	1	1	3	4	3	122	1 50
Powell's Point	Currituck,								56	1 00
Providence,	Currituck,	I. Baxter, J. Brocket,‡ J. W. Hughes,‡		2	1	1		2	28	1 50
Ram. Gilead, Roanoke Isl'd,	Pasquotank,	M. Spence,	1						31	1 00
Republican,	Bertie,	A. M. Craig*, W Askew, T. Cherry,							56	1 00
Ross' M. H.	Bertie,	A. Mizell, H White‡ C. Kale,	2	4	2	16	4	4	170	2 00
Sandy Run,	Bertie,	A. J. Perry, E. L. Cox W. S. Lee,	5			6	1	6	132	2 00
Sound Side,	Tyrrell,									
Sandy Cross,	Gates,	Q. H. Trotman*, J. H Riddick, H Spivey,	18	1		1	1	2	145	2 "
Shady Grove,	Currituck,	M. Leet, W. Bright,† D. Bell,†	2						34	1 "
Salem,	Pasquotank,	G M Thompson, T Jordan, E. Wilson,	5					2	71	2 "
Saw. Creek,	Camden,	R. Jarvis‡, M. Sanderlin, G Kellenger,		3		2	2	2	90	1 50
Shiloh,	Camden,	E. Forbes,* A Berry E. Saunders,	4			2	5	4	246	2 50
Smith's Chur.	Northampton,	W. H. Hardie*, C. R. Key, J. Bartley,	12	1		1		6	152	2 00
Yeopim,	Chowan,	J. C. Benbury, R. H. Whedbee,‡						1	23	1 "

N. B. Those persons whose names are marked thus * are ordained ministers, those marked thus † are licentiates, those marked thus ‡ were absentees.

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APPENDIX

(A.)
REPORT ON FINANCE.

The Committee appointed to receive contributions, and settle with the Treasurer, beg leave to report the following, viz:

Amount in the hands of the Treasurer,	$88 39	
" of present contributions,	52 50	
	$140 89	
		$140 89
CONTRA.		
Printing Minutes, - - - - -	$35 00	
Transcribing do - - - - - -	15 00	
		50 00
Balance due, - -		$90 89

All of which is respectfully submitted, &c.

JOHN PEELE, *Chairman.*

(B.)
REPORT OF THE COMMITTEE
APPOINTED TO DRAFT REGULATIONS FOR THE GOVERNMENT OF THE ASSOCIATION.

The committee, appointed for that purpose, beg leave to report the following, as in their opinion, the best rules for the government of your body during its session, viz:

Article 1. At every annual meeting of the Association a Moderator shall be chosen, who shall continue in office during the session of the Association.

Art. 2. The Moderator shall preside over the deliberations of the Association—preserve order—state clearly, and propound fairly, every question which may be presented for consideration, and ascertain and announce the decision. He shall open and close every meeting of the Association with prayer, or call on some other person to perform that service—he shall always rise from his seat to take the voice of the Association—he shall take no part in debate, without first calling some other person to the Moderator's chair,—he shall not vote, except the Association be equally divided, and in that event he shall give the casting vote—he shall decide all questions of order, and his decision shall be silently submitted to, unless a regular appeal be taken, and his decision be reversed by a majority of the Association—he shall enforce strictly all the rules adopted for the government of the Association.

Art. 3. A clerk shall be elected, whose office shall continue with the pleasure of the Association—he shall have the privilege of choosing assistants—shall be responsible for all the papers and documents committed to his care,—he shall keep a fair and faithful record of all the proceedings of the Association; and at the close of each session the record shall be read, and if necessary, corrected, in the presence of the Association.

Art. 4. Any member wishing to speak, shall rise from his seat, and respectfully address the Moderator—he shall confine himself closely to the subject under discussion and carefully avoid all indecorous and unkind personal reflections.

Art. 5. No person shall speak more than once on the same subject, until all the members who may indicate a wish to speak, shall have spoken; nor shall any member speak more than three times on the same subject without leave from the Moderator.

Art. 6. To prevent unnecessary delay in the decision of important questions, it shall be the privilege of any member to call for the previous question, and if the call be sustained by a majority of the Association, the question shall be taken on the original proposition, to the exclusion of all amendments and all debate.

Art. 7. No subject which shall have been decided, shall be again considered during the same session, unless a member who voted in the majority shall move a reconsideration.

Art. 8. No member of the Association shall, during the progress of business, be permitted to read any book or paper, except to obtain or impart information upon the subject under discussion—nor shall there be any whispering or conversation within the room where the Association is in session.

Art. 9. Every original proposition made to the Association, and every amendment affixed, shall be submitted in writing, and being thus submitted and seconded, it shall be received.

Art. 10. No member shall, after having taken his seat, absent himself;—nor shall any committee be in session during the session of the Association, without leave.

Art. 11. A majority of the delegates appointed to the Association, shall constitute a quorum for business, and all questions shall be decided by a vote of the majority of the members present.

Art. 12. Any paper handed into the Association for consideration shall bear the name of the person handing it in.

Art. 13. At the opening of every meeting of the Association these rules shall be read.

All of the above rules are respectfully submitted, &c.

SAMUEL J. WHEELER, *Chairman.*

(C.)

REPORT ON THE ITINERANCY.

[This has not been forwarded.]

(D.)

REPORT OF THE COMMITTEE

ON GRIEVANCES COMPLAINED OF IN RELATION TO MASONRY.

Your committee appointed to take into consideration the grievances complained of in relation to masonry, beg leave to report:

Your committee profess to know very little or nothing of masonry; but we believe that this institution, as a moral one, was originally good; but that in these days there is a very great departure from its original purity. Indeed we believe that it has been so corrupted as to have been

disgraced. We see wicked and profane men attaching themselves to the fraternity, and officiating in all their ceremonies. Some of our brethren have mingled with them to the great distress of the brethren generally. This appears to your committee to be wrong. We do not think that the world and the church of Christ can well unite together in one body My kingdom, says the Saviour, is not of this world; and the mild admonition of the Apostle is, be not conformed to this world—and have no communication with the unfruitful works of darkness, but rather reprove them. And as it is commanded to give no offence to Jew, or Gentile, or to the church of God,—and as it is said, it is better for a millstone to be hung about the neck and to be cast into the sea, than to offend one of these little ones, we hope our beloved brethren will remember these things, and forsake attending masonic Lodges; as they know truly that unto God they have to account for every act. We would also admonish our brethren at large, to use christian forbearance towards those brethren who have thus grieved them.

We, your committee, would therefore recommend to your adoption the following resolutions, viz.:—

Resolved, That as it is well calculated to wound the feelings of many of our brethren, and is likely to prove the cause of much strife and confusion in the churches, we do affectionately advise ministers and brethren, belonging to this Association, by no means to connect themselves with the Masonic Fraternity.

Resolved, That, with unabated regard for those brethren who have heretofore connected themselves with the Masonic Fraternity, we do most earnestly and affectionately advise them to discontinue visiting the Lodge, as we believe such a course to be prudent and advisable.

All of which is respectfully submitted, &c.

JOHN HARRELL, *Chairman*.

(E.)

REPORT ON THE STATE OF RELIGION.

The committee appointed to inquire into the state of religion in the different churches composing this Association, beg leave to report,

That, having taken the subject into consideration, they find cause for regret, on account of the present state of religion among us. It appears to be a time of peculiar coldness and barrenness among our churches. Such being the case, your committee feel themselves called upon to direct their inquiries to two points. 1st. What are the causes of this unhappy depression of Zion among us? 2nd. What are the best means of relieving the existing evil?

In noticing what appear to us to be the causes of our present unprosperous state, we would first advert to such as are more general in their character, and secondly, to such as are peculiar to us at this time. We think it will be found true, that in this as in all similar declensions, there undoubtedly exists too general a spirit of lukewarmness; and consequently too great a neglect of those gracious means of God's appointment, by which our spiritual benefit, both private and social, is to be promoted. We have reason to fear, so far as we have had an opportunity of investigating the matter, that there is a sad deficiency among

our churches, in active zeal and spirited self-denying effort for the honour and cause of God. While we believe in the Divine Sovereignty, and are confident that "every good and perfect gift cometh down from the Father of lights," and that it is specially so with respect to the blessings of his grace, we are yet as confident of the truth that these blessings are only to be expected in the diligent and persevering use of those means which God has appointed to that end; and that in the neglect of these means, we have no reason to expect any thing but declension and coldness. We are induced, therefore. to believe, that one cause of the existing state of things among us, is to be found in the *declensions and backslidings of professors themselves.* We much fear, that too many of our brethren have their affections too much fixed upon the world. Religious duties are too much neglected—or if not absolutely neglected, performed in such a manner as to be mockery to the Lord. The great sin of neglecting family religion prevails, we fear, to an unhappy extent among us. In a word, we fear that there is too prevalent among us, that unhappy spirit which disposes each one too much to live to himself.

2. In adverting to such causes as are more special, we believe that one of the chief, if not itself the principal one, is to be found in an unhappy division in sentiment and feeling existing among some of our ministers. Thus unhappily alienated from one another—such alienation extends, of course, in a greater or less degree, to those under their respective influence. What consequences may be expected to result from such a state of things, it is needless to remark. All can see that it must be disastrous to the interests of religion—so far as such an influence extends. The cautions and warnings in the word of God against ministerial jealousy, pride, and contention, might sufficiently indicate the danger of such a spirit; and such indication we see unhappily confirmed in the evil growing out of such a spirit wherever it prevails. It is well known, but cannot be too much inculcated, how much depends upon the ministry in promoting the prosperity of churches, and the advancement of the interests of religion; and in doing that, how much depends upon unity of sentiment, feeling and conduct among them. If there be division and contention among the leaders, what can be expected but weakness and division, and consequent defeat and disgrace among the ranks themselves. Oh! what an evil—what a church-dishonoring, God-offending evil—have been ministerial quarrels in our denomination! This we believe to be a peculiar cause of the low state of our churches at this time—a want of unity among brethren of the ministry. Such a want impairs the efficiency of ministers themselves—imparts a disastrous influence to the general state of feeling—induces a spirit of jealousy and evil-speaking—and is of course calculated to shed a blight upon the interests of religion.

The causes being stated so far as we are able, or think it important to specify them, the remarks to be suggested with a view to their correction, are sufficiently clear. In the first place, *it becomes every one to look to himself, and inquire how far by his carnality and sloth, he may be exerting a malign influence on the interests of religion.* Each one should ask himself whether *he is not a reproach to his profession?* Whether *he* is living in the duties of religion—private and social? And

whether he is cherishing a spirit of holy, benevolent, evangelical zeal? In the next place, it is necessary that means should be adopted to effect union and harmony among the ministers of the Association. In this matter, a peculiar and solemn responsibility rests upon the ministry itself. In relation to this subject, we think, our brethren of the ministry cannot too seriously and prayerfully ponder that solemn declaration of our Lord, though offences must needs come, "*Woe be to that man by whom the offence cometh.*" We think it ought to be established as a first and fundamental principle, that the ministers of the Association *must be in union.* Without this we can neither expect the enjoyment of religion among ourselves, or the advancement of it among others. Impressed with the importance of the subject to the prosperity of the churches, we beg leave to conclude our report by recommending to the Association, the adoption of the following resolution, viz.:—

Resolved, That a Ministers' and Deacons' meeting be appointed by the Association, to be held at such time and place as shall be agreed on, at which it shall be the duty of the Ministers and Deacons of the Association to attend—that one day of that meeting shall be a day of fasting and prayer—that there shall be special inquiry for any difference existing among them—and that they shall endeavour to reconcile all such difficulties.

All of which is respectfully submitted, &c.

WILLIAM H. JORDAN, *Chairman.*

(F.)

OBITUARY NOTICE OF TURNER CARTER.

Turner Carter was born September 12, 1803: died March 16, 1835. He embraced religion and was baptized in his twenty-second year. With him, christianity was not a cold and empty speculation, but a system of truths, that affected his heart and regulated his conduct. The spirit of love to mankind which it inculcates, he in a measure imbibed, and under the influence of this spirit, he was ever ready to engage in any efforts that were calculated to extend the knowledge of the truth, and to spread abroad the blessings of the gospel. In this gospel he sought and found the well-springs of his enjoyment—its requirements he obeyed, and the reward which it promises, he was willing to take for his portion and his inheritance. Thus living in the performance of his duties and setting his affections on things above, not on things on the earth, he was kept free from the cares and anxieties that drown many in perdition; and felt in its excellency the sweetness of that hope, which is as an anchor of the soul, both sure and steadfast, entering into that within the vail. And if at any time he was cast down and disquieted, because his devotions were cold and languid, or when clouds of sorrow gathered around him, and the prospects of this life presented a cheerless and barren waste, he looked away from the present scene of things, to that world where troubles never sadden the heart, and where nothing intercepts between the immortal soul and him that sitteth upon the throne—this hope, that was his comfort in health, sustained him in sickness and gave him confidence in the hour of death. His last ill-

ness was lingering and painful in the extreme. No words that I can use would give any adequate idea of what he endured: none but those acquainted with the nature of his disease, are able to calculate the extent of his sufferings. Yet in patience he possessed his soul. Confiding in the goodness of his Heavenly Father, and trusting in the fulness of a Saviour's love, he was calm, cheerful, and resigned: and when pain after pain would cause his life strings to quiver, the language that was once uttered in Gethsemane was the response of his heart. But his sufferings are now over—the last sigh has heaved his bosom, and though we cannot but drop a tear of regret at the recollection of our bereavement, still we do not sorrow as those who have no hope. Our lamented brother lived the life and died the death of a Christian, and if he can no longer aid us by his counsels, share in our joys, or sympathise in our griefs, it is because he has been taken from the pains and the employments of earth, to the joys and services of Heaven. We do not pretend to say that he was free from faults, for had he been faultless, he would not have been human; but we can say that we never knew him to do any thing incompatible with the sacredness of his profession, nor did we ever hear any individual charge the least imputation to his character. Believing that a high and solemn responsibility devolved upon him, he endeavored to walk worthy of the vocation wherewith he was called; his heart's desire was to do good unto all men, as far as he had an opportunity. When the claims of benevolence were presented to his consideration, he did not stop to consider what he could spare without any inconvenience, but what the necessities of the case required, and then gave according to his ability. In a word, he was a living epistle of Christ Jesus, known and read of all men. He loved duty because it was duty—wherever it led, he was willing to go—whatever it required, he was willing to perform.

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MINUTES

OF THE

Thirty-second annual meeting

OF THE

CHOWAN BAPTIST ASSOCIATION

HELD AT

COLE-RAIN MEETING HOUSE,

Bertie County, N. C.

MAY 18th, 19th, 20th, and 21st,

1837.

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ELIZABETH CITY:

PRINTED AT THE OFFICE OF THE HERALD OF THE TIMES.

1837.

MINUTES, &c.

Thursday, May 18th, 1837.

At the usual hour for worship, the Delegates from the Churches having assembled, Elder George M. Thompson, according to previous appointment, preached the introductory sermon from Paul XIII chap. and 1st verse, to the Hebrews, "Let brotherly love continue."

At the close of divine service, the Association came together and the session was opened with prayer by Elder Lawrence.—Brother Isaac Baxter was then chosen Moderator, and the former clerk having removed to the west, Bro. James L. Grimes was chosen Clerk, and Bro. Robert B. Cobb was called to his assistance.

On motion to that effect, an invitation was given to ministering brethren present to take seats with us, and aid us in our deliberations, which was accepted by Elders Culpepper, Murfee, Rayner, Sherwood, and Hendren.

The Letters from the Churches composing the Association, were then called for and read; a synopsis of whose contents will be found on a following page.

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The door was opened for the reception of new Churches, when one from Pleasant Grove, Hertford County, petitioned by letters and delegates, which, on motion to that effect, was received as a member of this Association.

Corresponding letters from sister Associations being called for, Elder Hendren presented one from the Virginia Portsmouth Association, with a number of their minutes.

The letter was then read, and Elder Hendren was recognized as a Delegate from that body.

On motion, the rules for the government of the Association were read.

Brethren Piland, Trotman, Harrell and Thompson were appointed a Committee of Arrangements.

The Pastor and Deacons of the Church were appointed a committee to engage the services of ministers to supply the stage with preaching on Friday and Saturday.

Agreed to adjourn till 9 o'clock to-morrow morning. Prayer by Bro. Hendren.

Friday, May 19th, 1837.

The Association met agreeable to adjournment, prayer being offered by Bro. Gardner.

On motion, agreed that a committee be appointed to enquire into the propriety of ordaining Bro. Segar Mitchell, who was sent from the Church at Ahosky, and that they report to the Association; said committee consists of brethren Wilson, Thompson, Trotman, Peele, Craig and Jordan.

The names of the Delegates were then called, and the absentees noticed.

The Committee of Arrangements reported: report received.

On motion, agreed that Elder James Delk be affectionately invited to a seat with us.

Agreed, that Elder Trotman write the corresponding letter to the Virginia Portsmouth Association, and bro. Wheeler to the Neuse.

Agreed, that brethren Wiley Riddick, Lewis Bond and Malachi Jones, be a Financial Committee, to settle the accounts of the Association, and report.

The following committees were then regularly appointed, and ordered to report to-morrow, viz:—Committee on the state of Religion, consisting of Elders Harry J. White, Reuben Lawrence and Mills Piland; committee on Temperance, consisting of Elder Evan Forbes and brethren Abner Berry and William C. Moore; committee on Sabbath Schools, consisting of Elders Gardner, Hardee and bro. Peele; committee on Missions, consisting of Elders Culpepper, Delk and bro. Wheeler; committee on Tracts, Elders Hendren, Rayner and bro. Bond; committee on Periodicals, consisting of Elder Sherwood, brethren Thomas and Thomas Barnes; committee to give direction to our Churches respecting licensed Ministers, consisting of Elders Piland, Craig and Harrell.

The following queries were then presented and disposed of:—1st, Is it consistent with the spirit of the gospel for a member of a christian Church to keep a grog-shop, for the purpose of retailing spirits by the small quantity? Answer—no.

2d, Is it consistent with the spirit of the gospel for a member of a christian Church to fish on the Sabbath day, or in any other wise to break the Sabbath? Answer—no.

3rd, What shall a Church do that has black members who have been sold by their owners to any foreign country, and who have petitioned for no letter of dismission? Answer—Let the Churches act at their own discretion.

On motion, agreed that the Association hold its next meeting at Sawyer's Creek Meeting-house, Camden County, commencing on Thursday before the third Lord's day in May 1838. Elder A. M. Craig was appointed to preach the introductory sermon on that occasion, and Elder Lawrence his alternate.

The Committee appointed to enquire into the propriety of ordaining Bro. Segar Mitchell, made their report, which was read and received.

On motion, agreed that bro. Grimes be appointed Treasurer of the Association, in the place of bro. Spivey, removed.

Elder Meredith having arrived, he was affectionately invited to a seat in this body.

Agreed that Elder Adiel Sherwood, agent for the Columbian College, be invited to lay before this body such information as he may deem expedient, relative to said College; and on motion to that effect, there was a committee appointed, consisting of brethren Meredith, Culpepper and Trotman.

On motion, agreed that this Association correspond with the Tar River Association; that there be Delegates appointed to attend their next meeting, and that Bro. Trotman write the corresponding letter. Also, that brethren Trotman, Thompson, Powell, Speight and H. J. White, be the bearers.

On motion, agreed that the minutes belonging to the Chowan Association, be forwarded to Gatesville to bro. Trotman, for distribution.

Brethren Forbes, Thompson, Harrell, Trotman, Jordan and Moore, were appointed Delegates to the Va. Portsmouth Association; and brethren H. J. White, Piland, Thompson, Trotman and Speight, to the Neuse.

On motion, agreed that 1500 copies of the minutes of this Association be printed; and that we send 30 copies to the Va. Portsmouth Association, and 20 to the Neuse and Tar River Associations.

Agreed to adjourn till to-morrow morning 9 o'clock. Prayer by bro. Meredith.

Saturday, May 20th.

The Association met agreeable to adjournment—prayer by bro. Thompson. The following committees then reported, viz:

Committee on Finance—report received and ordered to be appended to the minutes. (See appendix, letter A.)

Committee on Sabbath Schools—report received and ordered to be appended to the minutes. (See appendix, letter B.)

Committee on Temperance—report received and ordered to be appended to the minutes. (See appendix, letter C.)

Committee on Missions—report received and ordered to be appended to the minutes. (See appendix, letter D.)

Committee on Tracts—report received and ordered to be appended to the minutes. (See appendix, letter E.)

Committee on Periodicals—report received and ordered to be appended to the minutes. (See appendix, letter F.)

Committee to give directions to the Churches respecting Licensed Ministers—report received and ordered to be appended to the minutes. (See appendix, letter G.)

Committee on the Columbian College—report received and ordered to be appended to the minutes. (See appendix, letter H.)

Committee on Ordination—report received and ordered to be appended to the minutes. (See appendix, letter I.)

Agreed that the sum of fifteen dollars which was allowed to bro. Spivey for transcribing the minutes, be paid over to bro. Bond.

The following resolution was then presented:

Resolved,—That we have unabated confidence in the persons who manage the Wake Forest Institute, and we cordially recommend it to the contributions and prayers of our brethren.

Elders Trotman, Meredith and Sherwood were appointed to preach to-morrow.

The minutes being read, the Association adjourned to the time and place already named. Concluding prayer by bro. Delk.

Sunday May 21st.

According to appointment Elders Trotman, Meredith and Sherwood, addressed a large concourse of people. May the fruit of their labors be seen and felt in days that may yet come.

ISAAC BAXTER, *Moderator.*

James L. Grimes *Clerk.*

CHURCHES AND COUNTIES.	DELEGATES.	Baptized.	Received.	Restored.	Dismissed.	Excluded.	Died.	Total.	Funds.
Ahoskey, Hertford county.	*Segar Mitchell*, Jesse Barnes, Jas Hollomon.	4	2		15	3	8	68	1 75
Bellard's Bridge, Chowan county.	William White, Uriah Hudson, Cader Pearce.	2			4	4		27	2 00
Bethel, Perquimans county.	C. W. Skinner,* C. Hall, W. C. Moore.	4	2		4	2		7	3 00
Bethlehem, Hertford county.	Abraham Thomas, William Dunnin, James L. Grimes.	1	61			2	1	30	75
Bethlehem, Pasquotank county.	George M. Thompson, G. W. Pendleton,* P Jordan.*	1	5				3	16	1 00
Buckhorn, Hertford county.	Tilman D. Vann, Henry Brett,* J. W. Barnes.	1			3		4	18	1 00
Capeheart's Bertie county.	A Morriss, *W. W. Pearce*, B. Coffield.		1		2		2	83	50
Cashie, Bertie county.	R. Lawrence, T. Gilliam, Lewis Bond.	2	2		13	1	20	272	2 50
Colerain, Bertie county.	J. Nowell, F. Evans, L. Evans.	5	1		4	3	10	27	1 50
Conecanary, Halifax county	Jesse Powell.	9			1	1		31	1 00
Connaritsey, Bertie county.	S. Bazemore, W. Mitchell, W. W. Mitchell	2			10	3	5	214	1 50
Cool Spring, Gates county.	T. Hoggard, J Piland, M. Sparkman	7	1	2	1	5	7	111	1 00
Edenton, Chowan county.	S. D. Gordan, *E. Hoskins, S. T. Bond.*	1	3	2	1		2	86	2 00
Elizabeth City, Pasquotank co.									
Free Chapel, Washington co.									
Great Fork, Nans'md co. Va.	John Harrell, O. Savage, A. Raby.	4	3			3	2	57	1 00
Holly Grove, Bertie county.	W. Spivey, H. White, J. P. Freeman.		1		1	1	5	39	1 00
Little Alligator, Tyrrell county.									
Meherrin, Hertford county.	J. Parker, T. Barnes, S. J Wheeler.					1		7	2 00
Middle Swamp, Gates county.	S. Rountree, *H. Speight*, W. Riddick.	18	2		5		1	136	1 50
Piney Grove, Gates county.	E. Howell,* J. D. Goodman,* W. Gatling.		1		1			65	2 00
Pleasant Grove, Hertford county.	H. J. White, A Joyner*							11	1 25
Poticasey, Northampton county.	J. Peele, L. Cook, M. Baum.				6	3	9	116	1 50

Powell's Point, Currituck county.										
Providence, Currituck county.	J. Brockett,* J. Baxter.						2	30	1	50
Ramouth Gilead, Pasquotank co.	M. W. Jones, E. Williams,* M. Spence.	3			3			36		50
Republican, Bertie county.	W. W. Stone, E. Watson.*	3					1	59	1	00
Roanokoke Isl., Currituck co.	*Elijah Wicker*,* A. Burgess*	4				7	8	48	1	00
Rockyhock,	R. Lassiter, J. Webb, J. H. Jones.	1	2			1		29	1	00
Ross' M. House, Bertie county.	J. Ross, M. L. Mizzell, C. Cail.	7		1	3	1	6	157	2	00
Sandy Run, Bertie county.	W. H. Lee, L. W. Thompson,* A. M. Craig.	3	1		5	2	7	116	1	50
Sound Side, Tyrrell county.										
Sandy Cross, Gates county.	Q. H. Trotman, N. Riddick, T. Riddick.	6				5	2	147	2	00
Shady Grove, Currituck co.	M. W. Lee,* J. Etheredge, W. M. Bright.*					1	2	30	1	00
Salem, Pasquotank county.	T. Jordan, E. E. Wilson,		3	1		3	4	45	2	00
Sawyer's Creek, Camden county.	M. Sanderlin, P. B. Grandy, W. Wilson.	7	1			3	4	98	1	50
Shiloh, Camden county.	E. Forbes, A. Berry.	6			2	3	14	233	2	00
Smith's Church, Northamton co.	W. H. Hardie, J. Barkley, Q. W. Love.*	10			1		3	157	2	00
Yeopim, Chowan county.	W. H. Whidbee,* B. H. Webb.*				1		3	20		75

Note.—Those persons whose names are printed in SMALL CAPITALS are ordained ministers; those that are in *italicks* are licentiates; those marked thus * were absent.

APPENDIX.

(A)

Report on Finance.

The committee on Finance beg leave to make the following as their Report, viz:—

Amount in the hands of the Treasurer, -	$44 00
Present contributions, - - -	50 50
whole amount, - - - -	$94 50
For printing minutes, - - -	45 00
Balance due the Association, - -	49 50

All of which is respectfully, &c.

W. RIDDICK, *Chair.*

(B)

Report of the Committee on Sabbath Schools.

The committee on Sabbath schools report, that they are apprehensive there is far two little feeling among our brethren upon this subject; which lack of interest is owing in part to a belief which is prevalent among us, that it is a thing almost impossible to support Sabbath schools in the country Churches, on account of the scattered state of the population. But your committee are of opinion that notwithstanding this inconvenience, the establishment of Sunday schools in the various Churches which compose this body, is an object both desirable and practicable.

It is desirable:—none can doubt this who consider that hundreds of children are growing up within the reach of the Churches in almost total ignorance of evangelical truth, and are spending the holy Sabbath of the Lord in acquiring habits which are ruinous both to their present peace and everlasting welfare. Now that these precious youths, the hope and pride of their parents, should be gathered from the highways and hedges of error and sin and taught the right paths of usefulness and salvation, is an object which certainly claims the ardent prayers and persevering efforts of all the friends of Zion and their country; and in the opinion of your committee, there is no way in which this can more readily or effectually be done, than by the establishment of Sabbath schools.

Again, your committee are of the opinion that this object is practicable;—1st, because (as far as they have information) there is no Church within our limits, in the vicinity of which a suffi-

cient number of children may not be collected. 2dly, because there is no Church in which, or the neighborhood of which, a sufficient number of teachers may not be obtained. This will appear, if we consider that not much learning is not absolutely necessary; for if the children are taught no farther than to read the scriptures for themselves, the most desirable part of the object will be accomplished. It is readily acknowledged that in some instances the excuse offered by many, when pressed to enter into this service, that they do not feel themselves to be competent, may be valid; but the morality of those who render it, ought rather to blush at their own words; that after having been members of the Church for many years, they are not qualified to teach little children the simplest truths of the Gospel. There is no good cause then, why the members of the churches should refuse on this ground; for if at the present time they are not qualified, it is their duty, for more reasons than one, immediately to commence the work of preparation.

Your committee would therefore recommend to the different Churches composing this Association, to consider carefully the great importance of Sabbath Schools, and in the strength of the Lord God, to make the attempt to establish one within the limits of each Church, with the determination not to relinquish the pursuit of an object, the accomplishment of which will doubtless promote the beauty of Zion, the salvation of souls and redound to the glory of God.

All of which we respectfully submit.

S. D. GARDNER, *Chair.*

(C)

Report on Temperance.

Your Committee on Temperance beg leave to report:

As it respects the subject of Temperance your committee feel at a loss to point out the best method in order to advance the interest of this good cause, so much having been said that we have almost come to the conclusion to wait and see what will be the result of what has already been done; but as there has been a different view taken of the subject from those we entertain in some respects, your committee will therefore express their opinion, which is this:—We wish it to be distinctly understood, that we are decidedly temperance men; but we feel that we can only go so far and no farther. As to making ardent spirits we have no more right to say that a man shall not make it, than we have to say he shall not make any weapon, the improper use of which

would be dangerous. Consequently, it is out of our power to prevent brethen from making it. All that we can do is to make an effort, by mild means to prevent the improper use of this fiend. We think that if we proceed any further, instead of promoting and facilitating, we shall retard the progress of this good cause. We know that our brethren's feelings are two sacred to be trifled with; we must get the Churches to take hold of this thing, in as much as the power of government belongs to them; and until this is done, all our efforts will be in vain, and in order to accomplish this, your committee beg leave to offer the following resolutions:

Resolved.—That each Church in this Association regard the sin of drunkenness as being a curse both to Church and State, and diametrically opposite to the will and word of God; and that each Church be requested to adopt resolutions to prevent it, which shall read something like this:—

Resolved.—That if it shall be known that any member of the Baptist Church shall have been known to be drunk, they shall for the first offence of this kind be expelled from the Church; and that such members shall not be restored to the fellowship of the Church again, unless they make a positive promise to abstain from the use of ardent spirits of every kind entirely.

Resolved furthermore, That we consider a person drunk, when they will say or do that under the influence of ardent spirits they would not otherwise,

Rosolved furthermore, That each Church report to the next Association whether they have adopted the above resolutions.

All of which is respectfully submitted.

E. FORBES, *Chair.*

(D)

Committee on Missions.

The Committee on Missions report, that since the organization of the General Convention in 1814, the Board of Foreign Missions have been extending their operations and increasing their Missionaries in our own country; and they have, ever since their commencement, experienced the favor of Heaven, and have increased beyond their sanguine expectations, and have reason to thank God and take courage and extend their operations co-extensive with their resources; for much, very much, yet remains to be done; but we believe the Home Mission department sonstitutes a very important branch of the operations in which the Boards of Foreign and Domestic Missions and their friends

are engaged, and it is that on which the support and success of all the other operations in a great measure depends. We, therefore, recommend to the Churches composing the Association and the friends of the Redeemer, to unite and support the Home Missions by their contributions and prayers.

All of which is respectfully submitted.

J. CULPEPPER, *Chair.*

(E)

Committee on Tracts.

Believing that great good has been effected by the instrumentality of Tracts, we the Committee, beg leave to make the following report, viz: 1st, that it is expedient for Churches to form Tract Societies. 2d, That they appoint Committees to distribute Tracts gratuitously among their respective congregations. 3rd, We would recommend to this Association the formation of a Tract Depository, as soon as it may be practicable, from whence the Churches may procure their supplies at prime cost.

J. HENDREN, *Chair.*

(F)

Committee on Periodicals.

Your Committee are gratified to witness the increase of religious periodicals in our country. They furnish information of the most interesting character. They correct the errors and remove the prejudices to which in our ignorance we are subject—explain difficult portions of the Bible and bring to our ears the news of God's gracious work in reviving his people and converting sinners. Like the Acts of the Apostles, they may be regarded as the history of the Church, of its plans, its contributions and its sacrifices, and of its mighty efforts to pull down the kingdom of darkness. Who that has any interest in the Redeemer's cause—any solicitude for the salvation of a world that lieth in wickedness, can be indifferent to the use of such a mighty engine?

Your Committee regret to ascertain, notwithstanding the value of religious papers, that they are so badly patronized. It was supposed that the plans devised last fall by our State Convention to give permanency to the Biblical Recorder and enlarge its sphere of circulation, would prove successful; but the agent from whom so much was anticipated in procuring subscribers, has resigned! We would recommend that every friend to this cause feel himself so far an agent as to obtain at least one new subscriber speedily; by this means the paper will be sustained:

otherwise, after all the toils and expenditures of the proprietor, its existence will be precarious.

Your Committee are glad to see issued proposals for the publication of monthly sermons, composed by our ministers. They regard this enterprise as worthy of attention and patronage, and conclude their report by recommending the Recorder and Southern Preacher to our brethren and friends.

A. SHERWOOD.

(G)

Report of the Committee on Licentiates.

The Committee to whom was referred the subject of instructing Licentiates, respectfully report:

That they have had the subject under consideration, and as the power of granting licences to young men to preach the gospel, belongs to the Churches and not to the Association, they would recommend to the Churches composing this Association, to be careful in the exercise of this privilege, as well as every other in which the honor of the christain name is immediately concerned, by which the Redeemer's cause is subjected to reproach. We deem it unnecessary to say the Church should be satisfied of the candidates promise for usefulness, before they license him at all; but we think from instances which have occured of licentiates exercising a power which by no means belongs to them, (we mean the power of solemnizing the rights of matrimony,) they would do well to apprize their licentiates that they are clothed with no power by virtue of their license, except that of exercising their talent in trying to preach the gospel of the blessed God.

All of which is respectfully submitted.

MILLS PILAND, *Chair.*

(H)

Report of the Committee on Columbian College.

The Committee on the Columbian College respectfully report the following:—

Whatever may be said of former indiscretions connected with the management of this College, it is now the deliberate conviction of your committee, that the said institution has high and peculiar claims on the Baptist denomination. Its central and eligible location at the seat of the National Government, the amount of money which has been expended upon it, the measure of pious solicitude which has been exercised in its behalf, and the small amount of funds now needed to rescue it from danger, added

to the reproach which must be incurred by the denomination, should the College be sold for its debts—must give it peculiar claims to the attention of our brethren in every part of the Union. And although our institutions in this State have a constant and increasing demand on the liberality of our people, still we cannot doubt that there are many among us who possess both the ability and inclination to afford present aid to this unfortunate but interesting seminary. To this it may be added that the condition and prospects of the aforesaid College, have, within a short time, become much improved. The faculty have proved themselves worthy of all praise, the number of students has been greatly increased, public confidence has been generally restored, and the debt has been much reduced—so that a small effort, if promptly and efficiently made, will be sufficient to place it beyond the reach of peril or distress. The general agent reports about $11,000 of the 15,000 immediately needed, as already promised and secured. Of this sum, our friends in our sister State, Virginia, have agreed to raise $3,000. Will it be thought too much for us in North Carolina to attempt to raise $2,000? It is the decided opinion of your committee that it will not. They would respectfully recommend their brethren and friends to give the subject their immediate and candid attention, and enter such subscriptions as they may find themselves able to afford, payable next March, with interest from date, on condition that the requisite sum shall be secured; otherwise their obligations to stand void.

T. MEREDITH, *Chair.*

(!)

Report on Ordination.

We, your Committee, to whom was referred the examination of the candidate sent from the Church at Ahosky for ordination, beg leave to report:

That we deem it inexpedient to ordain the candidate at this time, and think it would be better for the brother to wait until the next Association; and we further recommend the following resolution:

Resolved, That the brother be requested to travel through the bounds of our Association, that the brethren may be better acquainted with his views on the scriptures.

All of which is respectfully submitted.

EDWARD E. WILSON, *Chair.*

MINUTES

OF THE

Thirty-Third Annual Meeting

OF THE

CHOWAN BAPTIST ASSOCIATION

HELD AT

SAWYER'S CREEK,

Camden County, N. C.

May 17th, 18th, 19th and 20th,

1838.

ELIZABETH CITY:

PRINTED AT THE OFFICE OF THE PHŒNIX.

::::::::

1838.

MINUTES, &c.

Thursday, May 17, 1838.

Elder A. M. CRAIG preached the Introductory Sermon, according to appointment, from John X chapter and 24th verse: "If thou be the Christ tell us plainly."

After which the Association met. Brother Isaac Baxter was chosen Moderator. Prayer by Elder Harrell.

On motion, an invitation was given to visiting brethren to take seats with us, when Elder H. Wilcox took a seat with us.

The rules of the last Association were read and adopted by this body.

It was agreed that the Pastors and Deacons of the Church be a Committee to supply the Congregation with preaching until Lord's day.

On motion, letters from the Churches were called. The following is a list of the Churches and their situation:

STATE OF THE CHURCHES.

CHURCHES AND COUNTIES.	DELEGATES.	Baptized.	Rec. by letter.	Restored.	Dismissed.	Excluded.	Died.	Total.	Funds.
Amosky, Hertford county.	R. B. Cobb, Jesse Barnes,* J. Nolleman,	8	2	2	6	3	2	168	2 00
Ballard's Bridge Chowan co.	E. Simpson,* Jos. Small, T. Satterfield,	1			4	4	2	225	2 00
Bethel, Perquiman's co.	C. W. Skinner, W. N. Fleetwood,	14	1		7		4	83	3 00
Bethlehem, Hertford co.	A. Thomas, J. Harrell, W. Dunning,	16	4	1	4			45	75
Buckhorn, Hertford co.	T. D. Vann, W. Beal,* J. W. Barnes,	6						25	1 00
Capehcart's, Bertie co.	A. Morris,* Benj. Coffield,	2	3		1			81	1 00
Cashie, Bertie county.	R. LAWRENCE, L. Bond, J. Taylor,	4			10		4	285	1 00
Colerain, Bertie county.	J. NOWELL, I. Downing, J. Ward,*	3	2		4	4	4	263	1 50
Commaritsa, Bertie county.	W. W. Mitchell, W. Milliford, W. Sharesek,*		2			10	2	200	2 00
Conecanary, Halifax co.		2			1		2	30	1 00
Cool Spring, Gates co.	T. HOGGARD, A. Pruden, W. Carter,	15	1			1	5	119	1 0

Edenton, Chowan county.	S. E. GARDINER, Samuel T. Bond,	5					2	84	2 00
Elizabeth City.	J. NASH, S. Stafford, I. Pritchard,	58	1	1	1	3	4	1 30	5 00
Pasquotank co.									
Free Chapel, Washington co.	D. GOODMAN,	5	4			1	2	67	1 00
Great Fork, Nans'md co. Va	J. HARRELL, A. Raby, O. P. Savage,*	5	4				1	64	1 00
Holly Grove, Bertie co.	H. WHITE,* J. P. Freeman,* J. Mitchell,*	3	2	1		3	1	41	50
Little Alligator, Tyrrell co.									
Meherrin, Hertford co.	S. Parker, H. D. Jinkins, S. J. Wheeler,	38			2	1	5	2 85	2 00
Middle Swamp, Gates co.	W. Babb, S. Rountree, W. Riddick,	4	2		5			1 37	1 50
Piney Grove, Gates co.	E. HOWELL,* D. S. Goodman,* F. Rogers,*	4	1				1	69	2 00
Pleasant Grove, Hertford co.	H. J. WHITE,* G. C. Moore, J. L. Grimes,	4	11					26	1 25
Poticasey, N. Hampton co.	G. M. THOMPSON, I. Peele,* M. Baum,	55	3		2	1	3	1 86	2 00
Powell's Point, Currituck co.	M. COREELL, Benj. Taylor,*	2			3		2	19	1 00
Providence, Currituck co.	F. Feribee, J. Brockett, I. Baxter,	5	1		1		2	32	1 50
Ramouth Gilead	M. JONES, J. Evans, Daniel								
Pasquotank co.	Evans,	30				2	1	60	1 00
Republican, Bertie co.									
Roanoke Island Currituck co.	A. Etheridge,*						2	46	1 00
Rockyhock, Chowan co.	R. LASTITER, J. Webb,* J. H. Jones,	1	1			1		30	75
Ross' M. House Bertie co.	J. Ross, M. L. Mizzell,* A. S. Mizzell,	1	4		2	3	3	1 40	1 50
Sandy Run, Bertie co.	A. M. CRAIG, W. P. Britton,* Wm. S. Brown,*	4			3	2	1	1 14	1 50
Sound Side, Tyrrell county.									
Sandy Cross, Cates county.	Q. H. TROTMAN, J. H. Riddick, W. Stallings,	35		1	4	1	2	1 86	2 00
Shady Grove, Currituck co.	W. Bright, M. Lee,			1		2		29	1 00
Salem, Pasquotank county.	T. Jordan, E. E. Wilson, T. L. Brozier,		1			1	1	44	2 00
Sawyer's Creek, Camden co.	A. P. REPITON, M. Sanderlin, B. Trafton,	11	1			1	4	82	2 00
Shiloh, Camden county.	E. FOLBES, A. Berry, Merry,	19		6	3	1	3	2 51	2 00
Smith Church, N. Hampton	J. Barkley, W. Stancil, A. Hays,	90		1	3	1	3	2 41	2 50
Yeopim, Chowan county.	S. A. Packer, B. H. Webb, R. D. Simpson,	45	3		1	1	1	41	1 50

NOTE.—Those persons whose names are printed in SMALL CAPITALS are ordained ministers; those that are in italicks are licentiates, those marked thus* were absent.

On motion, Elders Repiton, Harrell and Trotman were appointed a Committee of Arrangements.

Elder Gardiner was appointed to write a letter of correspondence to the Va. Portsmouth Association. Elders Trotman and Brother M. Sanderlin were appointed Delegates to said Association.

Brother Darden was appointed to write a letter to the Neuse Association. Elders Samuel Thompson and Bazemore were appointed Delegates.

Bro. S. Wheeler was appointed to write to the Tar River Association. Elder Craig, and brethren Peele and Barkley were appointed Delegates.

Elder Harrell was appointed to examine Bro. M. W. Jones sent from the Church at Ramoth Gilead for examination and ordination.

Willie Riddick, Lewis Bond, and M. W. Jones were appointed a Committee of Finance.

On motion, adjourned until 9 o'clock to-morrow morning. Prayer by Elder Gardiner.

Friday, May 18th.

Association met according to adjournment—prayer by Elder Lawrence. After calling the roll, bro. James L. Grimes resigned the Clerkship: bro. J. Wheeler was appointed Clerk. Elder Harrell examined bro. Jones, sent up for examination preparatory to ordination. It was agreed that bro. M. W. Jones should be received, and that the choice of presbytery, time and place be left to himself.

Committee of Arrangements reported. Report received and committee discharged.

Elder Gardiner presented a letter of correspondence to the Va. Portsmouth Association.

Bro. William Darden presented one to the Neuse Association, and bro. Wheeler one to the Tar River Association, which were severally received.

Agreed, that the next meeting of the Association be held at Potecasi, Northampton Co. N. C., on Thursday before 3d Lord's day in May, 1839; and that Elder Forbes preach the introductory sermon, and Elder Trotman in case of failure.

Elders Harrell, Trotman and Wilcox were elected to preach on Lord's day.

On motion, then the Association had a recess of 30 minutes.

Committee on Finance reported as follows:

Amount in hands of the Treasurer, - -	$49 50
Present contributions, - - - -	54 75
Whole amount, - - - -	$104 25

Paid Lewis Bond for I. Spivey, the former Clerk, for services in 1836, - -	15 00
Paid B. Albertson for printing, - -	42 00
Paid Clerk for services in 1837, - -	15 00
Balance in hand, - - - - -	$32 25

W. RIDDICK, *Chairman.*

Information having been received of the recent decease of Professor Knowles, it was unanimously

Resolved, That we have learned with deep regret and unfeigned sorrow, that our highly esteemed brother, Rev. James D. Knowles, late editor of the Christian Review, and Professor in the Newton Theological Institution, has departed this life.

Resolved, That we submit, with christian resignation, to this deeply afflictive stroke of our Heavenly Father, believing that He determines all things for the promotion of His cause and our own best interests.

Resolved, That we sympathise deeply with the afflicted widow and children of our deceased brother, and with our brethren in other sections of the United States, in the deep and irreparable loss we have sustained.

Resolved, That a copy of the Minutes of this Association be sent to the Rev. Professor Chase, to be presented to the bereaved widow, as an evidence of our condolence with her in her deep affliction.

On motion, S. J. Wheeler was appointed Treasurer of the Association.

Leave was now given for the introduction of queries when the following was presented :—

"Would a Baptist Church be justified in offering or giving up their house of worship to the use of any Pædabaptist church, except on special occasions?" On motion, the rule was suspended, so as to allow the question to be discussed at this time. The following was agreed on as the Answer: "That the Churches be advised never to give up the entire control of their meeting houses for any length of time, except for a protracted meeting, or any similar meeting, or for an ordinary preaching occasion."

Brethren Skinner, Moore and Elder Wilcox were appointed a committee on the Wake Forest Institute.

Agreed that 30 copies of the Minutes be sent to each of the Associations with which we correspond.

Elders Repiton, Thompson and bro. Wheeler were appointed on the claims of the N. C. Baptist State Convention on this Association.

Elder Trotman and brethren Sanderlin and Jones were ap-

poinied a committee on the State of religion: Elder Gardiner and brethren Downing and Parker were appointed a committee on Sabbath Schools: Elder Thompson and brethren Jordan and Fleetwood were appointed a committee on Foreign Missions: Elders Repiton, Trotman and Hoggard were appointed a committee on Tracts: Elder Gardiner and brethren J. Riddick and Bond were appointed a committee on Periodicals:

Agreed that the Circular Letter of the Neuse association be appended to these Minutes.

Elder Craig was appointed to write a Circular Letter on Brotherly Love for the next Association.

Committee on Itineracy reported. On motion, report was received and committee discharged.

Adjourned until 9 o'clock to-morrow morning. Prayer by Elder Trotman.

Saturday, May 19th.

Association met according to adjournment. Prayer by Elder Repiton.

The Association resolved itself into a Committee of the Whole to examine into the charges that have been or may be alleged against J. P. Brice.

Agreed that Elders Gardiner and Trotman, together with the officers of the Association, be a committee to examine J. P. Brice on the part of this Association.

It was decided that J. P. Brice is not guilty of the charges alleged against him.

Committee on Foreign Missions reported—report received. (See Appendix, letter A.)

Committee on Wake Forest Institute reported—report received. (See appendix, letter B.)

Committee on Tracts reported—report received. (See appendix, letter C.)

Committee on the claims of the N. C. Baptist State Convention reported—report received. (See appendix, letter D.)

Committee on the State of Religion reported—report received. (See appendix, letter E.)

Committee on Sabbath Schools reported—report received. (See appendix, letter F.)

Committee on Periodicals reported—report received. (See appendix, letter G.)

It was Resolved, That we view the success that has attended the efforts of the American and Foreign Bible Society with feelings of gratitude to God; that this Society be recommended to the affection and alms of our brethren and the churches constituting this Association, and that persons having contributions for the Society be now called on.

Agreed that $15 be allowed brother Grimes for transcribing

Minutes for 1837, and that $42 be allowed B. Albertson for printing the same.

The Clerk was ordered to transcribe the Minutes, and have 1500 copies of the same printed. Bro. M. Sanderlin was requested to distribute the Minutes in Camden and Currituck Union Meeting: Bro. W. Stallings in the Yoppim U. M., and the Clerk those in the Bertie U. M.

Lord's Day, May 20th.

Elders Harrell, Trotman and Wilcox occupied the stand to-day according to appointment, and we pray that the influence of the Holy Spirit may follow the words spoken.

ISAAC BAXTER, *Moderator.*

S. WHEELER, *Clerk.*

APEENDIX.

(A)

Report on Foreign Missions.

After our Saviour had arisen from the dead and before ascending to his Father, he commissioned his Apostles to go into all the world and preach the gospel to every creature. He did not specify their fields of labor, but left it to their discretion to select such as afforded the prospects of accomplishing the greatest amount of good. This commission, in all its bearings, is addressed to the ministers of Jesus, and will continue to be a long as multitudes, urged on by the great destroyer, rush to the prisons of eternal death. Some dear brethren, receiving the subject in this light, and having reason to believe that they could most effectually subserve the interest of the Redeemer's cause, by going to heathen lands, have consecrated their lives to the work of pointing benighted idolators to the way, the truth and the life. The perils they have encountered, the privations they have endured, the sacrifices they have made in abandoning the endearments of home, and the society of kindred, demonstrate the purity of their motives, and the rectitude of their intentions, and though they have been continually encompassed by difficulties, and have had to labor under the most serious disadvantages; they have, notwithstanding, turned many from darkness to light, and from the power of Satan unto God—and to judge from present indications, we may cherish the hope, that their subsequent efforts will be still more successful—but to have this hope realized, we must afford to our brethren the facilities necessary to enable them to prosecute their labours, dependant, as they are, upon the churches in this country for the necessaries of life. If we leave them to grapple single-handed and alone, with these embarrassments, the cause which we profess to love, and which they have so faithfully advocated, cannot make that progress we desire. The resources of the Board of Foreign Missions are exhausted, and it now remains with Baptists, in this country, to raise the supplies needed, or shamefully abandon our beloved Missionaries in the hour of need:—Your committee would, therefore, recommend the following resolution:

Resolved, That it be recommended to the Pastors of the Churches composing this Association, to bring the subject of Foreign Missions before

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their Churches, and that on proper occasions, a collection be taken up by them for the benefit of the mission. All which is respectfully submitted.

G. M. THOMPSON, *Chairman.*

(B)

Report on Wake Forest Institute.

The Committee beg leave to report, that after taking the subject into as full consideration as time and circumstances would admit, they can but deem it one of vast importance, strongly claiming the most serious consideration, and the deepest interest of this body, and of all the friends of information throughout the State. It is very desirable that correct information, in regard to this Institution, should be generally diffused; but we can now refer only to a few considerations, to shew its claims upon us.

The Wake Forest Institute has now been in successful operation more than four years. It was established, and has been thus far sustained, (a fact which should not be forgotten,) *almost exclusively by Baptists.* It is properly the child of the North Carolina Baptist State Convention. As such, the reputation and honour of the denomination, is intimately connected with its prosperity and success. Besides, is not the parent under strong obligation, on account of the relationship which exists between them, to foster and support the child? And in the success of the Wake Forest Institute, depends very much the prosperity of the Baptist cause, and of the cause of knowledge, improvement, and of correct principles among us. Indeep, it may be said to be the hope of these causes in this State. Let the Institute fall, and they will languish, droop and die. How important, then, that it should be sustained?

The present condition of the Institute is not so flourishing as it has been, though it is by no means disheartening. The present number of students is not so large as it once was; for which fact, several satisfactory causes, such as the change of times, in regard to business, &c., might be assigned. Indeed, all this might have naturally been expected from the circumstances of the case. Every other institution has suffered similar reverses, and why should this be expected to be exempt?

It is proper to say here, that some groundless prejudices have been excited against the Institute, by false reports. Such, however, an acquaintance with it would destroy. We hope, therefore, that all will take measures to ascertain the real facts before they suffer themselves to admit any prejudice against the institution. We should be cautious how we give credence or publicity to any thing we may hear against it, until we know the facts. It is the determination of the Trustees and Faculty of the Institute, to remove every real cause of dissatisfaction, as soon as it is discovered; and in this work, they candidly ask their brethren and friends to lend them their counsels and aid.

Some important improvements have recently been made in the plan of operations, and others will doubtless soon be effected. Indeed, they are determined, if their brethren will give them the necessary *support*, that as great advantages for education shall be afforded here, as at any institution in our country; and it should not be forgotten that the expenses of a student here, are *much less than at any other similar institution*, in our land. The pecuniary affairs of the Institute were, at the beginning of the year, nearly as follows: Subscriptions taken some years ago, for the erection of buildings, amounted to about $21,000; of this sum, about $13,000 have been collected, leaving about $8,000 unpaid. Of the money collected, a part had been paid out for improvements before the College building was erected. This building cost about $15,000, of which about $8,000 is paid, leaving unpaid about $7,000. It will be seen, therefore, that the amount of subscriptions yet unpaid, exceeds the debt now due for the building, by about $1,000. But it is probable there will be a loss on the subscriptions of at least $3,000. It will then fall short of paying the debt, by about $2,000. Be-

sides this, there is a debt on the Institute, separate from the building department, of about $1,806; making the whole debt of the Institute, which it has not the probable available funds of paying, about $3,800. Besides this, $6,000 or $7,000 are to be advanced by brethren C. W. Skinner and A. J. Battle, for the erection of two dwelling houses, which are nearly completed, and for which they are to receive interest until the Trustees are able to refund the principal. Such is the importance and present conditton of this institution, so far as it can now be stated.

Permit your committee to suggest some things which we think must be done in order that the Institute may be sustained: It must be relieved from pecuniary embarrassment. This money is now due to the creditors—it must be paid, and that soon, or the credit of the Institute, and of the denomination to which it belongs, will materially suffer;—and surely the small sum required can easily be raised by the Baptists of North-Carolina.

Again: the Baptists of this State must manifest their confidence and interest in the Institute, by discountenancing false reports in regard to it, and by sending their own sons to it for education. Like all other institutions, that at Wake Forest cannot be sustained without students. It has no funds with which to pay it teachers, and defray its other annual expenses. It is thought that with 80 students, it would sustain itself: and surely, more than this number of the sons of Baptists living in this State are at school somewhere. Why are they not at Wake Forest Institute? The Institute now possesses good accommodations for more than the above-named number of students: and should the Institute be well sustained, there can be no doubt but that it would speedily meet all the wishes and expectations of its patrons, and rise to distinction and great usefulness. That this may be the case, your committee would recommend the adoption of the following resolutions:

Resolved, That the Wake Forest Institute is the hope of sound learning in the Baptist denomination and community of North-Carolina.

Resolved, That as such, every possible exertion should be made by the friends of knowledge and improvement, to sustain this institution.

Resolved, That since the Wake Forest Institute is the child of the Baptist Convention and denomination in this State, the reputation and honor of Baptists, as individuals, and as a people, are intimately connected with its success.

Resolved, That this institution requires for its advancement, the friendly co-operation, and prompt and general patronage of the Baptist denomination, and the friends of improvement, learning and liberality in the State, to destroy the ungrounded prejudices which may exist against it, and to furnish it with students to yield a support.

Resolved, That the Wake Forest Institute, with its present accommodations, and board of instructors, presents superior advantages for education, and is highly worthy of the patronage of an enlightened public.

Resolved, That as the Wake Forest Institute does not possess, at present, the available means of cancelling all its debts, and since these debts must soon be paid, or the character of the Institute must suffer, a few thousand dollars ought immediately to be raised for the purpose, and this object is earnestly recommended to the consideration of the liberal, as one well worthy of their generous contributions.

Resolved, That in order that the character and condition of the Institute may be more fully known, the churches comprising this body, are respectfully requested to send a delegation, to be present at the next meeting of the Board of Trustees, which will occur about the last week in June next, where investigations will be made, and important measures must be adopted for its support and advancement.

Resolved, That it is expedient to open a subscription at this meeting, for the relief of the Wake Forest Institute, and that the Agent be requested to do it immediately. All which is respectfully submitted

CHAS. W. SKINNER, *Chairman.*

After the reception of the report, the Agent, brother Wixcox, was requested take up a collection, and nearly $2,000 was subscribed.

(C)

Report on Tracts.

The committee have adopted as their Report, the Circular Letter of the Baptist Tract Society, to the Baptist Churches in the United States:

DEAR BRETHREN:—The Managers of the Baptist General Tract Society, deeply sensible of their responsible relation to you, and to a perishing world, and placed in a post of observation, where the destitution of religious instruction, such as it is the design of the Society to furnish, continually meet their view, beg leave to address to you their imploring plea for help. They believe that the one hundred and sixty publications which they have prayerfully selected and sent forth, will not suffer in comparison, so far as their adaptedness for usefulness is concerned, with any similar publications, or perhaps any other uninspired writings. These also present a superior claim to the confidence of the Baptist churches, from the fact that they are intended to utter the unmutilated language and sentiments of the BIBLE, on all its doctrines and ordinances. The plea of our denomination has always been for the whole light and truth of God's holy word.

When you consider the immense field which is opened for the circulation of our tracts in this country, and wherever the English language is understood, and the special claims of the more destitute regions, we cannot doubt your desire to co-operate with us, promptly and efficiently, in this labour of love, by furnishing the means, as God has enabled you, for sending abroad these messengers of truth. We would gladly send to all of you a living messenger to plead this cause, and excite you to think upon and relieve our necessities; but, as this is attended with much expense and delay, we venture, in this epistle, to solicit your early attention to this important subject.

Will you be pleased, prayerfully to consider your obligations to our glorious Redeemer, and the promotion of His cause, by the use of approved instrumentalities? And while Birmese, China, France, Germany and Greece, as well as our own destitute churches and unevangelized population, are calling on us for religious tracts, may we not hope that you will seriously reflect, and unite with us, by your contributions, in sending these messengers of mercy into every family throughout the *wide world*. Permit us, in conclusion, to offer the following resolution:

Resolved, That this Association highly approves of the *publications* and *object* of the *Baptist General Tract Society*, located in Philadelphia, and recommend te the churches within her bounds, the circulation and perusal of the Baptist Manual, one of the publications of said Society, containing four hundred pages—price, 50 cents. All of which is respectfully submitted.

A. P. REPITON, *Chairman.*

(D)

Report on the Claims of the Convention.

Your committee would report:

Those claims are paramount to every other. The fact that our Association is the largest and most influential in the State, should impel us to be foremost in the support of the Convention. The fact also, that hitherto but little has been done in aid of the Convention, should stimulate us to greater exertion to atone for past neglect. The wants of the Convention are, now, greater than they have been, and if ever we intend to do any thing, *now* is the time. The Convention has in view these primary objects, viz: Home Mission, Foreign Mission, and Education; the claims of the last will be discussed in another report? Hence, nothing need be said on the subject here. With regard to the Home Mission cause, your committee would respectfully present a few ideas of their immense utility, we are convinced; and we all, no doubt, wish their continuance, and desire that they may be effectually prosecuted. Your committee would suggest a doubt as to the local, limited societies being able to effect as

much good even on the same ground as a more extensive body. In smaller bodies, petty prejudices arise which are unknown in large societies; the field being greater, the mind becomes enlarged, and those little harassing difficulties are rarely met with. In order, however, that a system of Home Missionary operations may be prosecuted throughout the State without involving any of the missionaries or employers in a pecuniary loss—a distinct body should be sent into the field, whose province it should be to attend mainly to the fiscal affairs of the mission. No people suffer more than the Baptists for the lack of proper organization. No ministry receive a greater amount of compensation than ours: and there is scarcely any, where less real good is done, proportionable to the number, talents and means employed. Why is it? is a question asked, that a Methodist Missionary, or circuit rider, can travel and preach for $100 per annum, is comfortable, goes genteelly, and is well received, while a Baptist Missionary requires $30 per month, or $360 per annum. The reason is obvious. Assure a Baptist minister of a support, it matters not how small, if it be sufficient, and so long as he lives, and he will gladly toil and spend his latest breath in the delightful services. It is a foul calumny that they are actuated by mere pecuniary motives. The reason why they require more for a short time is, that compelled to provide for themselves, or families, a support from their own labour, it requires a great sacrafice on their parts to cut off all the sources of former support, and engage in an employment which may continue but for a limited time. We are all too well acquainted with the disadvantages of such changes in a man's domestic arrangements. The man who has a family of a half dozen children, and lives in comfort, is poorly compensated at $500, when engaged as a missionary. Let a settled policy be adopted. Let ministers know and feel assured that a certain competency will be received, so long as he lives, and our brethren will enter the field as cordially as any other ministry. But this is far from being the case. The committee think, that if the Convention would apportion the State off into a certain number of missionary districts, and assign a missionary to each district; then add together several missionary districts to form an agency, and place an agent, a man of age, experience, and some education, in each agency, the whole State will be supplied with missionary labour. The missionary might attend to the care of souls entirely, while the agent can attend especially to the pecuniary concerns of the mission, acting, if need be, as missionary also. The state of our Foreign Missions is such as requires our warmest sympathies and speedy aid: something must be done on the spot, or we shall be compelled to retire with considerable force, from the field of labour. This subject having been assigned to another committee, will not be dwelt on here. Whether we regard an educated ministry a desirable object, or if we wish the gospel and its ordinances preached and administered among the destitute of our own land, or the glad tidings of a Saviour's love, carried to the perishing heathen in distant countries, our prayers should ascend to Jehovah for His blessing on the Convention, and our alms should freely be given in its aid. In the conclusion, the committee would recommend the adoption of the following preambles and resolutions:

Whereas, The exigencies of the Convention, and the objects it contemplates, are such as requires the immediate attention of the churches:—*Resolved*, That our brethren of the Board of Managers of the Convention, be requested to call on the churches through the columns of the Recorder and Watchman, to represent themselves in a called Convention, at the next meeting of the Board at Wake Forest.

Whereas, We believe it would greatly conduce to the interest of the Convention, were it to hold its sessions near the Wake Forest Institute, from the fact that the place of meeting would induce many to attend, from the common interest all feel in the institution, and from its being a central position, and other causes: and whereas, we believe it would promote the interests of the Wake Forest Institute, by the greater sympathy friends would feel, who were present

on the spot, and could fully appreciate the great value of such a seminary, and could feel for its wants.

Resolved, That this Association would respectfully request the Convention to hold their meetings in future, at or near the Institute, and that the time of the meeting of the Convention be so altered as that it shall meet; when the examination and other interesting exercises of the Institute, shall be taking place: provided, the examination and other exercises, cannot be so altered as to take place at the ordinary time of the meeting of the Convention, consistently with the interests of the Institute.

Resolved, That this Association become auxiliary to the North-Carolina Baptist State Convention, and that brethren Baxter, Skinner, and G. C. Moore, represent us in the next meeting of that body, and that the Treasurer be directed to pay into their hands any surplus funds in the treasury. All of which is respectfully submitted.

(E)

Report on Sabbath Schools.

The committee on Sabbath Schools, report that they have been unable to gain much information with respect to the number and condition of the Sabbath Schools in this Association, owing to the circumstance that very little has been communicated concerning them, in the letters from the churches. As far as we have been able to extend our knowledge on this subject, the prospect has not been very animating. Very few of the churches in the Association, we are apprehensive, have flourishing Sunday Schools attached to them. That there is more difficulty in maintaining good Sabbath Schools in country churches, than in churches in town, your committee are fully aware; but we cannot believe that the difficulties which even country churches are called to encounter, are too great to be overcome by zealous and persevering christians. We would, therefore, recommend the adoption of the following resolutions by the Association:

Resolved, That this Association considers it highly desirable that the churches should become more interested in the establishment and prosperity of Sabbath Schools among them, and that they should, during the present year, make strenuous and persevering efforts to collect the children of their neighborhoods together, and teach them the word of God, and thus by making the experiment satisfy themselves of the practicability of the plan.

Resolved, That the churches be requested to mention, in their letters to the Association, at its next meeting in May, 1839, whether they have Sabbath Schools under their care, and in which their members are laboring; how many teachers, and how many scholars, belong to these schools, and any other facts that may be deemed interesting. All which is respectfully submitted.

S. E. GARDINER, *Chairman.*

(F)

Report on Periodicals.

The committee on Religious Periodicals report, that they consider the circulation of Religious Periodicals, of vital importance to the welfare of the churches. Through their means, information, with respect to the state of religion in distant churches and remote places, is brought directly to our dwellings, and in the cheapest method possible. We have reason for believing, that it is more from want of information than any other

cause, that the brethren are not more forward and united in laboring for the advancement of the kingdom of God. Did the Baptists of the Chowan Association possess a more thorough acquaintance with the efforts that are now making for the publishing of the gospel at home and abroad, and the success attending these efforts, there can be little doubt, that all would be much more interested, and become much zealous in the service of the Lord. Your committee are of opinion, that our brethren can bestow two or three dollars a year to no better purpose than by becoming subscribers to some religious paper, and that in failing to do so, they rob their own souls of good. But we would by no means be understood to recommend to our brethren, all papers that are called religious, for we are fearful that there are many professing to be such, whose columns are filled with any thing but the gospel of Jesus Christ. Your committee would, therefore, advise the adoption of the following resolutions by the Association:

Resolved, That the Biblical Recorder and Southern Watchman, being published in our own State, and conducted in an able manner, possessing special claims on the patronage of the members of this Association, and that we recommend to our brethren, who are not taking it at the present time, that they forthwith become its subscribers.

Resolved, That this Association has heard, with deep regret, that the Millenial Harbinger, a paper published by Alexander Campbell, has been circulated in some parts of this Association, and that we do most earnestly request all our dear brethren, composing this body, as they value the peace and prosperity of the churches, and that unity of the Spirit, and oneness of effort, so highly desirable in the followers of the Saviour, that they set their faces sternly against the circulation of this paper, or the promulgation of the doctrines of Campbellism among us, in any other way. Respectfully submitted.

S. E. GARDINER, *Chairman.*

CIRCULAR LETTER.

Beloved Brethren: In proceeding to address, by means of a Circular Letter, the most appropriate subject, which at this time presents itself to our minds, is *the duty of family religion.* By this, we mean that pious exercise which it becomes the heads of families to observe in themselves, and to recommend to their children, their domestics, and all that abide in their house. It consists in an incessant care for the morality of their lives, and unwearied effort to communicate to their minds, the instruction of the Bible, a strict inculcation of vital piety, and a uniform attention to family prayer; stated and occasional reading of the word of God, and the regular holding up of an example of true Godliness. That such a course of pious observance and domestic religion, is the indispensable duty of all the professing heads of families, must be plain, from a very few observations on the subject. It is well known, that such a mode of family procedure is virtually and forcibly recommended in a large portion of the Bible. But it is expressly and emphatically enjoined in Deut. vi. 6th, 7th, 8th and 9th—"And these words which I recommend thee this day, shall be in thy heart: thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes; and thou shalt write them upon the posts

charged in a careless, lifeless manner. Look at the heads of families. Their general deportment differs not from the professed unbeliever; their children are often times foremost in the pursuit of the follies and amusements of the world, and their servants run at large, adding iniquity to gnorance. Frivolous gestings, or worldly observations, are practised, instead of that religious and sober conversation, which enriches and refreshes the soul. A newspaper or a novel, supplies the place of the Bible, and perhaps a song or a dance, usurps the place of prayer and praise.

Permit us, then, dear brethren, to entreat you to awake from your slumbers, call the members of your families together, lay your hands upon your altar, and cry mightily to God. Bring into exercise all the energies of your souls, and with a firm reliance on the blessed Saviour, commence a course of duty, so conducive to the glory of God, and so profitable to yourselves, your families and your neighbours. In order to excite you, we would refer you to that solemn hour, when your earthly course must terminate, and when this duty, is neglected longer, like an arrow dipped in gall, will pierce your soul. We would point you to that tremendous day, when you must stand before the tribunal of the Great Judge—when you shall be weighed in the balances, and when your neglected families will preponderate against you. We would say to you, in the language of affection and dismay, mark the distressing scene that lies before you. The cause of our blessed Jesus lies injured and neglected. Our ministers are few in number, and many of them sinking under the infirmities of age! Our churches are weak, and in many instances, destitute. Coldness, pride, covetousness and remissness in duty, are reverberated from church to church. The powers of darkness are gathering strength, and the spirit of unbelief is spreading. Our neighbours are to be carried away in the storm of God's wrath, which is ready to burst upon them; and our children and servants are tottering on the brink of ruin. If there be any thing which can find its way to a christian's heart, melt him with tenderness, and arouse him to duty, it is a view like this! If the venerable Apostle of the Gentiles were here, how would he rend his garments at the sight! With what earnestness and faithfulness would he rebuke, with what vehemence would he preach, and with what ardour would he pray!!! We presume not, however, to dictate to our brethren; we only address them in that language of christian frankness and brotherly exhortation, which our attachment to them, to our fellow men, and to our Redeemer, so feelingly prompt. We feel that all which has been advanced in this circular, applies with force to ourselves. We freely acknowledge and deplore our remissness. We ask the forgiveness of our injured Master, and invoke the assistance of his spirit: and we beseech our brethren to arise and unite with us, and in the strength of our common Saviour, to abandon the service of the world. To consecrate themselves anew to the cause of God, and engage with increased ardour for His glory. To extend a careful watch over their beloved families, and daily implore upon them the blessing of Heaven.

Trusting that the above remarks may prove acceptable and serviceable ot all who may read them, we still remain, dear brethren,

Most sincerely and affectionately, yours.

Annual Home Missionary

MINUTES

Of the CHOWAN BAPTIST ASSOCIATION, *held at* POTECASI MEETING HOUSE, *Northampton County, N. C., May 16th—19th,* 1839.

S J Wheeler Clerk

Thursday, May 16th, 1839.

The Introductory sermon was delivered by Elder Henry Speight from Malachi III. 16, 17.

The delegates then came together. Bro. Isaac Baxter was chosen Moderator. Prayer by Elder Simon Murfee. Visiting ministers and brethren were then invited to a seat among us; which invitation was accepted by Elder Murfee.

Elders Murfee and Craig, and Bro. G. C. Moore, were appointed a committee, before whom the difficulty between Elders Trotman and Thompson was to be laid for adjustment, and the report to be final and binding on the parties.

The rules of the Association in 1835 were adopted for the government of this body.

Association agreed to dispense with preaching to-day.

Letters from the churches were then called: following is the

STATE OF THE CHURCHES.

Churches.	Delegates.	Baptized.	Rec'd. by let.	Restored.	Dismissed.	Excluded.	Died.	Total.	Funds.
Ahosky,	J.Holliman,J.Barns,* W. Slaughter.*	59		1	2	4	1	221	2 00
Ballards Bridge,	E. Simpson,* W. White,* C.Pearce.		2		5	3	13	199	2 00
Bethel,	E. Johnson, R. H. Whidbee, W. N. Fleetwood.	3	2			1	2	87	2 00
Bethlehem,	A.Thomas, J.Harrell, W. Hoggard.	7	4					54	75
Buckhorn,	W. Beal, H. Britt, J. W. Barnes.							25	1 00
Capeharts,	A. Morriss,* T. Harden.*	9	2			1		95	1 00
Cashie,	R. Lawrence, I. Bunch, L. Bond.	2			2		5	286	2 50
Colerain,	J. Nowell, S. White, J. Downing.	42	4	1	4	2	9	291	1 50
Connaritsa,	S. Bazemore, W. Mitchell. W.Mitchell	12			3	6	2	201	1 50
Conneconary,	*J. Powell.*	7						35	1 00
Cool Spring,	T. Hoggard, Wm. Cross, J.Brinkley.	12		4	4	4	5	114	1 00
Edenton,								86	
Elizabeth City,	J. Nash, S. Stafford, R. Simpson.	19	1	8	1	4	4	138	2 00
Free Chapel,	*D. L. Goodman*, A. Newberry.*							18	1 00
Great Fork,	J. Harrell, A.Raby,* O. Harrell.		1				3	56	1 00
Holly Grove,	Henry White. J. P. Freeman,J.S.Mitchell.	7				2		46	50
Little Alligator,	S.Patrick, J.Combe* J. Bassnet.*	2			2	1	3	20	1 00
Meherrin,	S. Parker, L. Parker, W. Darden.	13	2				3	294	2 00
Middle Swamp,	H. Speight, W. Riddick,* W. Babb.*	2						129	1 00
Piney Grove,	E. Howell, W. Gatlin, J. Goodman.	2	2		1	1	1	68	1 00

Churches.	Delegates.	Baptized.	Rec'd by let.	Restored.	Dismissed.	Excluded.	Died.	Total.	Funds.
Pleasant Grove,	H. White, G. C. Moore, J.L.Grimes.	3	1		3			27	1 00
Potecasi,	G. M. Thompson, J. Peele, T. Joyner.	29	1		1	3	4	188	2 00
Powells Point,								56	
Providence,	I. Baxter, J. Brocket, S. Ferebee.*				1		1	29	1 50
Ramoth Gilead,	M. W. Jones, E. Williams, J. Williams.	12			1		4	68	75
Republican,	O. Cherry,* W. Bridger.		3		4			59	1 00
Roanoke Island,								48	
Rockahock,	*R. Lassiter*,* J. B. Webb,* C. Bass.	1	2			2	1	30	1 00
Ross' M. H.	M. L. Mizells, A. Mizells, A. Castellow.	5	1	1	5	1	1	143	1 00
Sandy Run,	A. M. Craig, W. Lee, W. S. Brown.	12	21		2	1	2	123	1 50
Sound Side,	J. Halsey,*J. Rhodes*							20	1 00
Sandy Cross,	Q. H. Trotman, W. Stallings, J. H. Riddick,	5	2	1	1	2		153	1 50
Shady Grove,	W. Bright, M. Lee,* J. Etheridge.*					2		27	1 00
Salem,	T. Jordan, E. Wilson, G. Pendleton.	1				3	2	55	2 00
Sawyers Creek,	M. Sanderlin, W. Wilson, F.B. Grandy.		1		2	2	1	87	1 50
Shiloh,	A. Berry, E. Daly,* T. Merry.	5			1	2	1	252	2 00
Smith's Ch.	W. H. Hardee, *J. G. Barkley*, J. Sikes.	47			1	1	1	285	2 50
Yeopim.	R. D. Simpson, D. Sanderlin, A. Meltier.	10			1	1	1	52	1 50

Those marked thus * were absent; those in small capitals are ordained ministers; those in Italics are licentiates.

Corresponding letters were then called for. Elder Murfee presented a letter from the Va. Portsmouth Association in their minutes: 30 copies of their minutes were laid on the table. Elder Murfee was recognized as their delegate.

A few copies of the minutes of the Neuse Association were presented and a corresponding letter therein contained was read.

Br. W. Darden was appointed to write to the Neuse Association: Elders Thompson, Bazemore, and Lawrence were elected delegates.

Br. J. L. Grimes was appointed to write to the Va. Portsmouth Association: Elders Trotman, Howell, and Harrell were chosen delegates.

Resolved, That the committee appointed to examine into the difficulty between Elders Thompson and Trotman, be instructed to settle, if possible, the difficulties existing between Elders Harrell, Hoggard, and Thompson.

On motion, the petition of the church at Elizabeth City for the ordination of Thos. Butler was deferred to the next association.

Brethren Silas Parker, John Peele, and J. W. Riddick were appointed a committee on Finance.

The pastor and deacons of the church were appointed a committee to supply the stand with preaching until Lord's day.

Resolved, That the next meeting of the Association be held with the church at Ballard's Bridge, in Chowan county.

Elder E. Forbes was appointed to preach the introductory sermon, and Elder Howell his alternate. On motion, adjourned; prayer by Elder Howell.

Friday, May 17th, 1839.

Association met at 9 o'clock, A. M. Prayer by Elder Lawrence.

Elders Lawrence, Trotman, Bazemore, Thompson, and Bro. Moore, were appointed a committee to investigate the claims of the American and Foreign Bible Society on this Association.

Elders Craig, Trotman, Brethren Moore and Riddick, were appointed a committee to suggest a plan for the improvement of the ministry. Elder Bazemore, and Brethren Downing and Jordan, to enquire into the expediency of continuing or discontinuing the ministers' and deacons' meeting.

Bro. G. C. Moore was appointed to write to the Tar River Association. Elder Thompson, Brethren Powell and Peele, were chosen

delegates. The Association then took a recess of 30 minutes to allow the committee on Finance to prepare their report.

Committee on Finance reported as follows:

Amount in the Treasury,	$32 25
Present Contributions,	49 50
	$81 75
CONTRA.	
Printing Minutes,	$65 00
Transcribing Minutes,	15 00
	$80 00
Balance in Treasury,	$1 75

Clerk was ordered to have 1500 copies of the minutes printed.—Bro. M. Sanderlin was requested to distribute the minutes in the Camden and Currituck Union Meeting—Bro. W. Stallings in the Ycopim Union Meeting—Bro. Halsey in Washington and Tyrrell Union Meeting—the clerk in the Bertie Union Meeting. Clerk was ordered to send copies of our Minutes to those Associations with which we correspond. Elder Craig presented a circular letter which was read and received.

Committee on difficulties between Elders Trotman and Thompson reported—report received.

Elders Lawrence, Howell and Jones were appointed a committee on the ordination of Bro. D. S. Goodman.

Resolved, That the churches be recommended to take up collections on the return of the delegates home and during the month of September next, in aid of the Home and Foreign Missions to be sent up by their own delegates, if possible, to the next meeting of the Convention; and if their delegates should not be able to attend, to be sent up by delegates from neighboring churches: and that the pastors be requested to preach a sermon on the days of the collection, suitable to the occasion.

The committee reported that it is inexpedient to ordain Bro. Goodman—Report received and Committee discharged. Queries were called for, and the following was handed in:—Is it consistent with the gospel, that a brother go to law with a brother? Answered in the *negative*.

Resolved, That the 4th of July next be set apart as a day of fasting and prayer.

Adjourned—prayer by Elder Trotman.

Saturday, May 18th, 1839.

Association met at 10 o'clock, A. M. prayer by Elder Wait.

Elders Wait, Meredith and Battle were invited to seats with us: they accepted them—Elder Battle and Bro. Powell were recognized as delegates from the Tar River Association.

On motion to that effect—Elder Wait laid before the association the object of his visit among us. The association gave way to allow Elder W. an opportunity to receive subscriptions, &c.

Committee on difficulties between Elders Thompson, Hoggard, and Harrell, reported that the difficulties were all settled. Report received and committee discharged.

Bro. Grimes presented a letter to the Virginia Portsmouth Association which was read and received.

Bro. Darden presented a letter to the Neuse Association, which was read and received.

The committee on the claims of the American and Foreign Bible Society, on this Association reported—Report received and committee discharged.

Committee on the improvement of the ministry reported.

Committee on the expedieney of continuing or discontinuing the Ministers' and Deacon's meeting reported in favor of its discontinuance —Report received and committee discharged.

The association then took a recess to allow an opportunity for the formation of a Bible Society auxiliary to the N. C. Bible Society connected with the Convention—a society was formed and $——— were collected.

Elder Battle presented a few copies of the minutes of the Tar River Association.

Elders Battle, Meredith, and Wait were elected to preach on Sabbath.

Resolved, That 6 lay brethren, (2 from each union meeting) be a standing committee for the purpose of settling difficulties between ministers, and ministers and the churches.

Resolved, That after due notice has been given to all parties concerned in any difficulty, and a full and impartial investigation of all

the attendant circumstances has been had, if then *two thirds* of the committee shall decide against any parties—the committee shall notify the churches to which the ministers belong, and the ministers shall be suspended from the exercises of the ministry by their churches, until the next meeting of the association, under pain of the displeasure of this body.

Brethren Lewis Bond, G. C. Moore, Chas. W. Skinner, W. Stallings, Jno. W. Brocket, and Abner Berry, were appointed the standing committee.

Agreed, That the Moderator, ex officio, shall be the chairman of the standing committee—and he is hereby empowered to call the committee when and where he may deem it necessary, and it is enjoined on each member of the committee to inform the chairman of all difficulties between ministers coming to their knowledge, together with the names of all persons acquainted with the causes of the difficulties.

Elder Q. H. Trotman was appointed to preach a sermon on benevolent effort, on Saturday of the next association—his sermon to be the second—at which the association shall take a recess. After the sermon, a collection shall be taken up in aid of the Convention.

Resolved, That the churches be requested to state the number of pupils in the Sabbath schools in the bounds of their churches.

On motion adjourned—prayer by Elder Battle.

Lord's Day, May 19th, 1839.

Elders Battle, Meredith, and Wait addressed a large and serious congregation to day—and we hope that good may be the result.

S. WHEELER, *Clerk*. J. BAXT[illegible]

Report of Committee on difficulty between Elders Trot[illegible] son.

Your committee, appointed to enquire into the cause o[illegible] between Elders Q[illegible] Trotman and G. M. Thompson, make the following report: We have dispassionately exam[illegible] ject, and are of the opinion, that both the brethren have e[illegible] particulars; but your committee are happy to say, tha[illegible] were ready and willing to confess their faults to each, [illegible] mittee, in the spirit of the gospel; and they did from [illegible] give each other, and embrace each other in the spirit o[illegible] committee is of opinion that very much of their difficulties [illegible] by other persons talking too freely on the subject. Your com[illegible] opinion that this Association should recommend the Yeopi[illegible] and Currituck Union Meetings to rescind their resolutions, passe[illegible] to Elder Thompson, and also recommend the church at Potecasi, t[illegible] their proceedings in Conference, Tuesday before the 5th Lord's [illegible] April, 1839.

We also recommend both brethren as worthy the confidence of our brethren and the public, as worthy and useful ministers of the Gospel.

All which is respectfully submitted,

SIMON MURFEE, Ch'n.

Report on the claims of the American and Foreign Bible Society.

We are sincerely impressed with the importance of the subject referred to us for consideration. We view it as one fraught with the eternal weal or woe of immortal souls. The day of miracles having ceased for many ages, mankind must now be saved, if saved at all, by the kindly interposition of the Holy Spirit, attending the word. Our Heavenly Father hath bequeathed to our fallen race a revelation of His will, a chart to guide our erring footsteps whilst in this world of trial and tribulation. We profess to believe that this blessed chart, called the Bible, holds out the only way by which our fallen race can escape the wrath of a justly offended God. It is herein declared that there is none other name under heaven, given among men, whereby we must be saved.—The dispensation then of this revelation of his will throughout earth's remotest bounds, if possible, presents itself at once as a matter of incalculable moment to perishing souls. How are they to become apprised of the rich provisions offered for their acceptance, in the free and ample atonement made by the blessed Saviour for sinners, unless they have access to the record? He has said, "search the Scriptures." We all feel and acknowledge the importance of strictly obeying the injunction; but, brethren, the fact that we are all in the possession of bibles, and blessed with the privilege of examining for ourselves, does not make it the less true that there are thousands still in free, enlightened, happy America, who have no Bible—no chart of their master's will—to illumine their paths through an earthly pilgrimage; and many, many are daily sinking into an awful tomb—ignorant of their duty to their God, but still apprehensive of woes unutterable in that world so little thought of in days that are passed, but just now breaking upon their agonized view. Brethren we would address you in the beautiful and glowing language of the

ber—

hall we whose souls are lighted,
ith wisdom from on high,
ll we to man benighted,
The lamp of life deny?"

t is an important one, and we believe the above truths to rtible, and are consequently anxious that our dear brethren it in its proper light, and become, if they are not already so, to its importance. The dissemination of the word from those who are living in the enjoyment of the sings conferred by a practice of its precepts. We would recommend the adoption of the following resolution by the

, That we recommend to the members composing this body, ion of a Bible Society within our bounds; which society, med, shall be auxiliary to the North Carolina State Society, held exion with the Convention.

All which is respectfully submitted,

R. LAWRENCE, *Ch'n.*

MINUTES

OF THE

THIRTY-FIFTH ANNUAL MEETING

OF THE

CHOWAN BAPTIST ASSOCIATION,

HELD AT

BALLARD'S BRIDGE MEETING HOUSE,

CHOWAN COUNTY, N. C.

MAY 14, 15, & 16th, 1840.

EDENTON:
JOHN C. FLEETWOOD, PRINTER.
1840.

MINUTES, &c.

BALLARD'S BRIDGE, THURSDAY, MAY 14, 1840.

The Introductory sermon was delivered by Elder Forbes, from Matthew vii. 12—subject, the law of kindness.

The Delegates then came together. Bro. G. C. Moore was chosen Moderator. Prayer by Elder Trotman.

Brethren A. W. Darden and Sam'l. T. Bond were appointed assistant Clerks. Rules of the Association in 1835 were adopted for the government of this body.

Letters from the Churches were then called for. The following is their state:

STATE OF THE CHURCHES.

CHURCHES.	DELEGATES.	MINISTERS AND DAYS OF MEETING.	Baptized.	Rec'd by let.	Restored.	Dismissed.	Excluded.	Died.	Total.	Funds.
										$ cts
Ahosky,	J. Hollemon,* J.C. Jinkins, Jesse Barns.	Jno. Nowell, 4th Sunday.	31	1	2	2	5		245	2 00
Ballard's Bridge	W. WHITE, W. Hudson, J. Boice.	W. White, 2nd Sunday.	47			8	1		225	2 00
Bethel,	E. Johnson, R. Felton, W. M. Fleetwood.	Q. H. Trotman, 3d Sunday.	3				1	1	86	3 00
Bethlehem,	Aug. Bass, A. Thomas. Wm. Dunning.	T. Hoggard, 2d Sunday.	6	1			3	1	58	75
Buckhorn,	T. D. Vann, H. Britt, J. W. Barnes.	E. Howell, 2d Sunday.							25	1 00
Capeheart's,	Jno. Miller.	R. Lawrence, 2d Sunday.	5	2			4	4	81	1 00
Cashie,	R. LAWRENCE, L. Bond, T. Gilliam.	R. Lawrence, 1st Sunday.	4			4	1	3	283	2 00
Colerain,	J. NOWELL, J. Downing, Sol. White.	J. Nowell, 3d Sunday.	30	1			2	6	310	2 00
Conneconary,		G. M Thompson, 4th Sunday.	16					1	51	2 00
Cool Spring,	T. HOGGARD, J. Piland Mills Sparkman.*	T. Hoggard, 1st Sunday.	27		1	4		1	137	1 00
Connaritsa,	S. BAZEMORE,* A. F. Early, W. Sharrock.	S. Bazemore, 3d Sunday.	4		1	1	6	1	208	1 50
Edenton,	Samuel T. Bond.							1	85	2 00
Elizabeth City,	J. NASH, S. Stafford, James Scott.	E. Forbes, 2d & 4th Sundays.		1	2	10	2	6	123	2 00
Free Chapel,									18	
Great Fork,	J. HARRELL, A. Raby,* O. P. Savage.*	J. Harrell, 1st Sunday.				1			55	1 00
Holly Grove,	H. WHITE, J. P. Freeman,* C. A. Hoggard.	H. White, 1st Sunday.	5	1	2	4		2	47	50

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1971

STATE OF THE CHURCHES—CONTINUED.

CHURCHES.	DELEGATES.	Ministers and days of Meeting	Bap.	Rec.	Res.	Dis.	Exc.	Died	total.	fund
Little Alligator,	S. PATRICK, R. Spruil,* D. Swaim.*	S. Patrick, 2d & 4th Sundays.	18	1				4	35	1 00
Meherrin,	S. J. Wheeler, J. Carter, H. D. Jinkins.	G.M. Thompson 1st Sunday.	36	1			5	4	303	3 00
Middle Swamp,	W Riddick, W. Babb, H. SPEIGHT.*	Q. H. Trotman, 4th Sunday.	2			3	1	1	126	1 50
Mount Tabor,	R. Cobb, A. Darden, Thos. Barnes.*	S. Murfee, 3d Sunday.							21	1 00
Piney Grove,	E. HOWELL,* W. Gatlin, J. D. Goodman.	Jno. Harrell, 1st & 4th Sunday.						2	66	1 00
Pleasant Grove,	H. WHITE,* G.C. Moore A. J. Perry.*	H. White, 1st & 4th Sundays.	2	2		1			30	1 00
Potecasi,	G.M. THOMPSON, W.R. Howell, Jno. Peele.	G.M. Thompson 2d Sunday.	45			2	8	4	228	2 00
Powell's Point.	M. CORBELL,* C. T. Chaplin.*	M. Corbell, 4th Sunday.	2	2				1	58	1 00
Providence,	J. Baxter,* S. Perebee, Jno. Brocket.	H. Speight, 4th Sunday.	2					2	29	1 00
Quanky,		J. G. Barkly, 1st Sunday.							35	50
Ramoth Gilead,	M. W. JONES, J. Carver,* E. Williams.	M. W. Jones, 3d Sunday.	3	3		1	3	4	66	1 00
Republican,	A. Pritchard,* T. Cherry.	S. Bazemore, 2d Sundy.	4			1			48	1 00
Roanoke Island,	*Elijah Wicker*,* Alfred Burgess.*	M. Corbell, 1st Sunday.	9		2			1	57	1 00
Rocky Hock,	B. NIXON, C. Bass, G. White.	B. Nixon, 1st Sunday.	1	6		1	2		32	50
Ross' M. H.,	Jno. Todd, C. Kale,* J. Mizzell.	T. Hoggard, 4th Sunday.	21		1		1	7	167	1 50
Sandy Run,	A. M. CRAIG, Wm. H. Lee, *D. Harrell.*	A. M. Craig, 4th Sunday.	12		1	2		4	124	1 50
Sandy Cross,	Q. H. TROTMAN, J. H. Riddick, N. Ward.	Q. H. Trotman, 1st Sunday.	5	4	1			2	167	2 00
Shiloh,	E. FORBES, A. Berry, Thos. Merry.	E. Forbes, 1st Sunday.	5		2		1	10	248	2 00
Sound Side,	J. Halsey,* A. Dillon,* John Rhodes.	S. Patrick, 3d Sunday.	2						22	1 00
Shady Grove,	Wm. Bright,* J.B. Lee, J. Etheridge.*	M W. Jones, 2d, Sunday.	25					2	50	1 00
Salem,	T. Jordan, G. W. Pendleton,* Ed. Wilson.	E. Forbes, 1st & 3d Sundays.					2	4	50	2 00
Sawyer's Creek,	M. Sanderlin, W. Sanderlin, F.B. Grandy.*	Q. H. Trotman, 2d Sunday.	10	1		2	1	3	94	1 50
Smith's Church,	*Jos. G. Barkly*, G. Stancil,* W. E. Garriss.	G.M. Thompson 3 d Sunday.	10	1		2	1	2	291	2 50
Yoppim,	J. Pratt, B. H. Webb, D. Sanderlin.	H. Speight, 1st Sunday.					1	1	50	1 00

☞NOTE.—Those marked thus*, were absent; those in SMALL CAPITALS are ordained ministers; and those in *Italics* are licentiates.

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A new church at Mt. Tabor, in Hertford County, presented a letter and requested admission into this body by her delegates. On motion the usual examination &c. was dispensed with, and the church received, the delegates receiving the right hand of fellowship.

A letter was received from the church at Quanky, in Halifax County, asking for admission into the Association, presenting at the same time a letter of dismission from the Tar River Association. On motion, the church was received, with permission to represent herself once in two years by delegates. Clerk was directed to write to the church, informing her of her admission.

Corresponding Letters were called for, when one was read which was contained in the Minutes of the Va. Portsmouth Association. 25 copies of their last year's minutes were laid on the table, and then distributed. Elder Murfee and bro. H. Cross were recognised as their Delegates.

Bro. A. W. Darden was appointed to write a letter of Correspondence to the Neuse Association, bro. S. T. Bond to the Va. Portsmouth Association, and bro. Jno. Peele to the Tar River Association.

Brethren Jno. Peele, R. B. Cobb and J. H. Riddick were appointed a Committee on Finance.

The pastor and deacons of this Church were appointed a Committee to supply the stage with preaching until Lord's-day.

Agreed that our next meeting be held with the church at Connaritsa, to commence on Thursday before the 3d Lord's-day in May, 1841. Eld. R. Lawrence was appointed to preach the Introductory sermon, and bro. D. Harrell in case of failure.

Elders Lawrence, Trotman and Thompson were appointed a Committee to examine the candidates for ordination privately, and report on the expediency of ordaining them.

On motion, adjourned to 9 o'clock, A. M. tomorrow. Prayer by Elder Thompson.

THURSDAY, MAY 15th.

The Association met at 9 A. M.—prayer by Elder Lawrence.

The roll was then called.

The petition from the church at Edenton was referred to Elders Trotman and Murfee, and brethren Skinner and Bond, to report on to-morrow.

Elders Trotman, Jones and Forbes were appointed a Committee to enquire into the expediency of ordaining bro. Elijah Wicker, to report to the next Association.

Committee on the expediency of ordaining brethren Harrell and Barkly reported—report received and the committee discharged.

Whereas, dissensions occasionally arise between brethren, and as difficulties appear always to increase in proportion to the time they are permitted to continue, before an attempt is made to reconcile them;

and whereas, we believe personal controversies and conflicts to be greatly prejudicial to the cause of Christ, more especially when they occur between brethren in the ministry, or between ministers and their churches, to the end, therefore, that we may escape this known evil, be it

1. *Resolved*, That this Association (God helping us) will annually appoint six brethren having the confidence of the Association, as an Executive Committee, with such power as may hereafter be specified: this committee to be constituted of two members from each of the Union Meetings composing this Association, and to be selected by the members representing the Union meetings respectively.

2. *Resolved*, That our Moderator ex officio, shall be Chairman of the Committee, but in case of his absence the committee shall have power to select some one of their number to preside pro tem.

3. *Resolved*, That whenever a difficulty is known to exist between any two or more ministerial brethren, or between a minister and his church, it shall be the bounden duty of the Moderator to issue his summons to each and every one of the committee, calling upon them to assemble at some place near the scene of difficulty, on a particular day, and then and there cite the parties and witnesses to attend.

4. *Resolved*, That it be the duty of the committee in the first place, to intercede with the parties as brethren, and to aid them with their counsel and advice if there be a possibility of reconciling them; but if the parties, or any one of them, should refuse to be at peace and in harmony with his or their brethren, it shall then be the duty of the committee to take the case in hand, and proceed to investigate and decide upon it in such manner as shall be best calculated to ensure peace and harmony to our Church, and the advancement of the Redeemer's kingdom.

5. *Resolved*, That should any flagrant departure from the standard of Holy Writ come under the supervision of the committee, it shall be in their power (provided two thirds shall concur in the propriety of the measure) to require of the church or churches to which the offending party or parties may belong, to suspend them from the exercise of ministerial duties, under the penalty of exclusion from this body, until the meeting of the next Association, when and where it shall be the duty of the committee to report the case or cases, with all the attendant facts, thereby offering a farther opportunity for investigation and final judgment.

6. *Resolved*, That it shall be the bounden duty of each member composing the committee to inform their chairman of such cases of difficulty as shall occur within the sphere of his observation, and upon such information the chairman shall promptly issue his summons as before directed.

The following members were appointed the Executive Committee:

LEWIS BOND, JNO. PEELE, } From the Bertie Union Meeting.

C. W. SKINNER, W. STALLINGS, } From the Yoppim Union Meeting.

ABNER BERRY, J. W. BROCKET, } From the Camden & Cur. U. Meeting.

Brethren J. W. Brocket and A. Berry were appointed a committee to proceed to Elizabeth City, and enquire into the expediency of ordaining bro. Butler, and report to the next Association.

The Association then took a recess, to allow an opportunity of collecting funds for the Bible Society.

Agreed that any of our brethren who may attend the next meeting of the Bible Society connected with the N. C. State Convention, be authorised to represent us.

Elder Thompson, and brethren D. Harnell and C. W. Skinner were appointed a committee to report on the claims of the Convention.

Bro. A. W. Darden presented a letter to the Neuse Association, which was read and received. Elders Trotman, Thompson and Lawrence were appointed Delegates to that Association; and it was agreed that they bear 25 copies of our minutes.

A recess of a few minutes was allowed to enable the committee on Finance to report. Committee reported as follows:

STATE OF THE FINANCES.

Amount in the Treasury,		$1 75
Present Contributions,		$112 25
		$114 00
CONTRA.		
Transcribing Minutes,		15 00
Balance in the Treasury,		$99 00

Report was received and the committee discharged.

Bro. Peele presented a letter to the Tar River Association, which was read and received. Elder Thompson and brethren Peele, Barkly and Powell, were appointed our Delegates. It was agreed to send by them 25 copies of our minutes.

Resolved, That our brethren be recommended to subscribe for the biography of the late lamented LUTHER RICE.

The Clerk was directed to have 1500 copies of the minutes printed. Bro. Halsey was requested to distribute them in the Washington and Tyrrell Union Meeting; Elder Trotman in the Camden & Currituk and Yoppim Union Meetings; and the Clerk in the Bertie U. Meeting.

It was agreed that the names of the Ministers attending the several Churches, and the time of their meeting be inserted in the minutes.

Elders Craig, Trotman and bro. L. Bond were appointed a committee to enquire into the merits of the Christian Review, and its claims for support on our brethren in this Association.

On motion, then adjourned to 9, A. M. to-morrow—Prayer by Eld. S. Murfee.

SATURDAY, MAY 16th.

The Association met at 9, A. M.—Prayer by Elder Trotman.

According to the arrangement of yesterday, brethren D. Harrell and J. G. Barkly were examined before the Association by Elder Lawrence, and afterwards were declared to be worthy of ordination.

The Committee on the petition from the Church at Edenton reported—report received and committee discharged. Elders Trotman, Howell and Murfee, and brethren G. C. Moore and Charles W. Skinner were appointed a Committee, as proposed in the report, to proceed to Edenton on Friday before the 5th Lord's-day inst., and aid the church in the settlement of the difficulties.

It appearing that there was not enough in the Treasury to pay for printing the Minutes of 1840, the Clerk was directed to call on the delegates from each Church for a contribution, which was accordingly done.

Committee on the Christian Review reported—report received, and commmittee discharged. V. Report, letter A.

As bro. Butler appeared among us to day, the Association reconsidered the resolution touching his ordination; and it was ordered that brethren C. W. Skinner and Wilson be added to the committee, and that the committee be instructed to report this day.

The Association then adjourned, and repaired to the stage to hear the Convention sermon, by Elder Trotman.

After re-assembling, bro. Cobb presented a letter to the Va. Portsmounth Association, which was adopted.

Committee on the Convention reported—report received, and committee discharged. V. Report, letter B.

Committee on the expediency of ordaining bro. Butler reported, that it was inexpedient to ordain him at this time, and recommend that he travel more in the bounds of the Association.

Elders Speight and Jones were chosen representatives to the next State Convention.

Elder George M. Thompson was chosen to preach the Convention Sermon before the next Association.

Inasmuch as brother Baxter, our late Moderator, was prevented by severe illness from being with us, it was

Resolved, That we have heard with deep regret of the illness of our esteemed bro. Isaac Baxter, and sympathize with him in his afflictions

and distress. We pray our Heavenly Father that his life may be longer spared, for the promotion of *his own* glory, and the cause of Christ on earth.

Resolved, That we return to God our Heavenly Father our most cordial and heartfelt thanks for the harmony of our meeting, and for that brotherly love which has so eminently prevailed during our session.

Resolved, That the thanks of this Association be presented to the inhabitants of this neighborhood, for their kindness and liberality towards us during our session.

On motion, adjourned—Prayer by Elder Lawrence.

LORD'S-DAY, MAY 17th.

Elders Craig, Trotman and Murfee held forth the word of life today, to a serious and attentive audience, and there is reason to believe that it will prove a blessing to many.

G. C. MOORE, MODERATOR.

S. J. WHEELER, CLERK.

A.

REPORT ON THE CLAIMS OF THE CHRISTIAN REVIEW.

The committee to whom were referred the claims of the Christian Review, beg leave to report:—The question to be decided is, whether the publication should receive the countenance of the denomination? We argue the affirmetive of this question, for the following reasons:—

1st. Such a work is needed for the defence and dissemination of our distinctive sentiments. A few years ago, one of the most learned Pædobaptists of the present age prepared an elaborate essay on the subject of baptism, and attempted to show that the position we occupied was unscriptural and untenable. The pædobaptists at this time had under their control a periodical that circulated extensively in this country and in Europe, and in this journal the essay alluded to was published. Professor Ripley of the Baptist church, requested the privilege of replying in the same journal, to the arguments advanced in opposition to our views. This request was denied, and the Baptists were told that if they wished to disseminate and defend their distinctive sentiments, they must do so through some channel of their own. It was under these circumstances that some of the best and warmest friends of the baptist cause commenced the Christian Review, to be employed as a medium through which we might proclaim to the world our sentiments and arguments. The work has been published for four years, but owing to the fewness of subscribers, the receipts of

no year have been equal to the expenditures; and consequently, at the close of each volume, it has been necessary to provide for a deficiency. This deficiency has to be supplied by a few individuals, who preferred to make these sacrifices rather than be deprived of the benefit of such a journal. Now it is respectfully asked, if we can stand by as idle spectators and see our brethren struggling and suffering in this sacred cause without sympathising and co-operating with them? Let it be observed, that in contributing our assistance, we receive an equivalent for our money in the amount of useful knowledge and information which we obtain. The articles are not of a fugitive character, springing from local and transient causes, but of a permanent and abiding interest, and prepared with an ability that does honor to the baptist denomination.

2d. This work ought to be supported, because it will have a tendency to harmonize conflicting views. We have no wish to dilate on the injury our denomination has sustained from the prevalence of discordant doctrines. Suffice it to say, that the Christian Review affords the best remedy for the removal of the evil, inasmuch as it is designed for circulation through the entire limits of the baptist denomination; and by being ably conducted, it will of course control in a great measure our views and measures, and in this way bring about that unanimity of thought and feeling which we all so much desire. Your committee conclude by urgently recommending the Christian Review to the reading portion of our community, and especially to ministers of the gospel in our Association.

All of which is respectfully submitted.

A. M. CRAIG, *Chairman*.

B

REPORT ON THE CLAIMS OF THE CONVENTION.

The Committee on the claims of the Baptist State Convention on the churches of this Association would respectfully report:

We believe this subject has received too little attention from our churches heretofore. It is only necessary to mention the objects sought to be attained by the Convention, to convince every unprejudiced individual of the truth of the remark. What are its objects and aims?—It proposes to aid in sending the gospel to the benighted heathen, and to render assistance in the way of pecuniary aid to those who have left home, country, friends and all the comforts of civilization, and are gone to proclaim the glad tidings of great joy in the cross of a crucified Saviour to beings who bow in adoration to stocks and stones; and it proposes to supply destitute portions of our own State with the preached

word. Can our brethren realize to themselves the fact that there are portions of our native State, where months, almost years, roll around without bringing with them the messsengers of peace in the persons of God's ministers? It is nevertheless true. Our brethren under the auspices of the Convention are exploring and preaching to neighborhoods and counties where hitherto Baptist preachers were almost unknown. The Convention proposes to enable young men (who feel that God has called them to the work of the ministry) to become instructed in all the branches calculated to enable them to speak understandingly to themselves, and acceptably to their fellow-man. Who will deny the importance of the three great objects just enumerated? and who among us will withhold from himself the satisfaction (when time and things are receeding from his view,) of testifying that he has contributed in part to the labour for the conversion of the heathen; that he has in part sent the gospel to the destitute regions of the State that gave him birth; and that he has devoted a part of that wherewith God has blessed him, to enable young ministers more effectually to proclaim the truth as it is in Jesus. These objects are proposed to be attained by individual contribution, and the formation of a society in every church, auxiliary to the Convention. We believe if a moiety of the money expended by professors of religion for tobacco and other unnecessary articles of the kind were devoted to these noble objects, we should see the Convention prospering, our course would be onward, and we should realize the anticipations of the most sanguine.

We call the attention of our brethren to the recommendation of the last Association, advising the Churches to take up a collection at least once every year for the Convention, and recommend its being carried into practice. All of which is respectfully submitted.

G. M. THOMPSON, *Chairman.*

oooo

REPORT ON THE EDENTON CHURCH.

A part of the Committee to whom was referred the Edenton Church met at the Baptist Church in Edenton on Friday before the 5th Lord's day in May, 1840: all the committee not being present, operations were suspended until next day, (Saturday,) at which time more of them arrived. As all the committee were not present, brethren Exum Simpson, Abner Berry and Edmond Saunders, were invited to co-operate with us in their absence. Our invitation was accepted, and we then proceed to business, and succeeded in settling the difficulty to the satisfaction of both parties, which resulted in a delightful meeting. Much good feeling was manifested by the good people of Edenton, in consequence of the settlement having taken place, for which the Lord's name be praised. All of which is respectfully submitted.

CHAS. W. SKINNER, *Chairman.*

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MINUTES

OF THE

THIRTY-SIXTH ANNUAL MEETING

OF THE

CHOWAN BAPTIST ASSOCIATION,

HELD AT

CONNARITSA MEETING HOUSE,

BERTIE COUNTY, N. C.

MAY 13TH, 14TH, & 15TH, 1841.

RALEIGH:

PRINTED AT THE RECORDER OFFICE.

1841.

MINUTES, &c.

The Introductory was delivered by Elder R. Lawrence, from 1 Cor. xv and 58th, "Wherefore dearly beloved brethren, be ye steadfast," &c.

The delegates then came together—bro. G. C. Moore was chosen Moderator—Prayer by Elder George M. Thompson.

Brethren Chapin Saltonstall and Wm. Darden, were oppointed assistant Clerks. Rules of the Association of 1835 were adopted for the Government of this body.

Letters were then called for, and the following is

THE STATE OF THE CHURCHES.

CHURCHES.	DELEGATES.	MINISTERS *and days of* MEETING.	Baptized	Rec. by let.	Restored.	Dismissed.	Excluded.	Died.	Total.	Funds.
Ahosky,	J. Holleman, G. Holleman, J. Barnes.	Jno. Nowell, 4th Sunday.	22	1		3	3	3	259	2 00
Ballad's Bridge	W. WHITE, T. Satterfield, A. Small.*	W. White, 2nd Sunday.	33	1		9	2	2	241	2 00
Bethel,	R. Felton, C. W. Skinner,* E. Johnson	Q. H. Trotman 3rd Sunday.	10	1	1			6	93	3 00
Bethlehem,	H. Thomas, W. Dunning, W. Atkins,	T. Hoggard, 2nd Sunday.	1	1			2	2	52	1 00
Buckhorn,	T. D. Vann, J. Barns* H. Britt.*	E. Howell, 2nd Sunday.							25	1 00
Capehearts,	Alfred Coffield, Wm. Francis	R. Lawrence, 2nd Sunday.	19	4		1			120	1 00
Cashie,	R. LAWRENCE, T. Gilliam, J. Stewart.	R. Lawrence, 1st Sunday.	32	2		3		7	288	2 00
Colerain,	J. NOWELL, J. Smith, J. L. Morriss.	J. Nowell, 3rd Sunday.	32	1		3	1	4	335	2 00
Conneconary,	*J. Powell*, J. J. Biggs.	G. M. Thomson 4th Sunday.	15				1		66	2 00
Cool Spring,	T. HOGGARD, M. Sparkman, J. Brinkley.*	T. Hoggard, 1st Sunday.	3				2	1	137	1 00
Connaritsa,	S. BAZEMORE, W. Mitchell, J. Hollady.	S. Bazemore, 3rd Sunday.	4			4	1	2	195	2 00
Edenton,	*T. Waff*, S. T. Bond.*	Q. H. Trotman 4th Sunday.	7			3		1	102	2 00
Elizabeth City,	J. NASH, S. Stafford, J. Scott.	E. Forbes, 4th Sunday.	10	4	8	6	1	9	129	2 00
Free Chapel,									18	
Great Fork,	J. HARRELL, O. Savage, T. Pierce.	J. Harrell, 1st Sunday.	14				1		67	1 00
Holly Grove,	H. WHITE, J. P. Freeman, C. Hoggard.	H. White, 1st Sunday.	3				2		48	50
Little Alligator,	S. PATRICK, J. Basnight, D. Swain.	S. Patrick, 2nd & 4th Sunday	3			2		3	35	1 00
Meherrin,	S. Parker, H. D. Jinkins, S. J. Wheeler.	G. M. Thomson 1st Sunday.	3				5	2	297	3 00
Middle Swamp	H. SPEIGHT, J. Matthews, W. Riddick.	E. Howell, 3rd Sunday	2			1	3	2	122	2 00
Mt. Tabor,	D. Gatlin, W. Darden, T. Barnes.	S. Murfee. 3rd Sunday.	10	2				1	33	1 00

CHURCHES.	DELEGATES.	Ministers and days of Meeting	Bap.	Rec.	Res.	Diss	Exc.	Died.	Total.	Fund.
Piney Grove,	E. HOWELL,* J. Goodman, F. Rogers.*	J. Harrell, 4th Sunday.				1	1		63	1 00
PleasantGrove,	H. J. WHITE, G. C. Moore, A. J. Perry,	H. J. White, 1st Sunday.	3						33	2 00
Potecasi,	G. M. THOMPSON, J. Peele, M. Baum.	G. M. Thomson 2nd Sunday.	12	1		1	4	2	228	2 00
Powell's Point,		M. Corbell, 4th Sunday.							58	
Providence,	J. Humphries, J. W. Brocket, W. T. Cotter.	H. Speight, 4th Sunday.	19		1	2		2	44	1 50
Quanky,	J. G. BARKLY.	J. G. Barkley, 2nd Sunday,	8	1					40	1 00
RamothGilead,	M. W. JONES, J. Carver, E. Williams,	M. W. Jones, 1st & 3rd Sun.				1	2	1	56	1 50
Republican,	A. Cherry, T. Cherry.	S. Bazemore, 2nd Sunday.	10	1				1	59	1 00
Roanoke Island		M. Corbell, 1st Sunday.								
Rocky Hock,	J. B. Webb, T. Haggethy, G. White.*	B. Mixon, 1st Sunday,	36	8	2				76	1 00
Ross' M. H.,	M. L. Mizells, J. Ross,* J. Todd,	T. Hoggard, 4th Sunday.	68	1	3	6	3	1	229	1 50
Sandy Run,	A. M. CRAIG, D. HARRELL, L. W. Thompson.	A. M. Craig, 4th Sunday.	9	1		1	2	2	131	1 50
Sandy Cross,	Q. H. TROTMAN, W. Stallings, J. H. Riddick.	Q. H. Trotman 1st Sunday.	3	3			2	6	165	2 00
Shiloh,	E. FORBES, A. Berry, E. Saunders.	E. Forbes, 1st Sunday.	74		6	2	4	5	317	2 00
Sound Side,		S. Patrick, 3rd Sunday.							22	
Shady Grove,	H. W. Lee,* J. P. Etheridge,*	D. Sanderlin, 2nd Sunday.					2	1	47	1 00
Salem,	E. E. Wilson,* C. Saltenstall, E. H. Perkins.*	E. Forbes, 2nd Sunday.	3		1		1	2	57	2 00
Sawyer'sCreek	M. Sanderlin, J. D. Grandy, T. Jarvis.	Q. H. Trotman 2nd Sunday.	68	2	2	1	3	1	154	2 00
Smith's Ch.,	W. H. HARDY, E. Stevens, J. Barkly.	G. M. Thomson 1st & 3rd Sun.		2		2	3	1	287	2 00
Yoppin,	J. Pratt, B. H. Webb, C. Rea.	H. Speight, 1st Sunday.	5			1	3	1	50	1 00

Those marked thus* were absent; those in SMALL CAPITALS are ordained ministers; those in *italic* are licentiates.

Elders Trotman, Thompson and D. Harrell, were appointed a Committee of arrangements.

The first article of the rules of the Association was so amended as to constitute the Moderator of the Association, the presiding officer until the meeting of the next Association.

The Pastor and Deacons of this Church were appointed a Committee to supply the stage with preaching until Lord's day.

Visiting brethren were invited to a seat in our body, which invitation was accepted by Elder C. Gordon and bro. Connella.

Corresponding letters from Sister Associations were then called for; none were presented. When the Clerk laid before the body a correspondence between the Officers of this Association and the President of the United States, on the subject of the persecution of Rev. J. G. Oncken, of Hamburg, which, on motion to that effect was read. The Association then unanimously sanctioned the interference of their Officers, in behalf of bro. Oncken, and agreed to a vote of thanks to them for the same.

Brother Thomas Barnes was appointed to write a letter of correspondence to the Virginia Portsmouth Association. Bro. R. B. Cobb to the Neuse, and bro. A. J. Perry to the Tar River Association. Brethren Peele, Cobb and Wm. Darden were appointed a Committee on Finance. The Committee appointed by the last Association to enquire into the expediency of ordaining bro. E. Wicker, reported that they had performed the duty assigned to them, and came to the conclusion that it was inexpedient to ordain bro. Wicker, which report was received and the Committee discharged.

On motion, the Association then adjourned to 9 A. M. to-morrow.—Prayer by Elder Trotman.

Friday, May 14th.

Association met—Prayer by Elder Lawrence; and after the reading the letters from some of the Churches which were not presented yesterday, the roll was called. Brethren Jno. L. Prichard, J. S. Purify and A. J. Spivy appeared in our midst to-day, and were invited to seats with us. Elder Henry Spivy was also invited to a seat with us, and was recognised as a delegate from the Neuse Association—also, bro. George Powell was recognized as a delegate from the Tar River Association, who laid on the table 15 copies of their minutes.

Committee of arrangements then reported; report was received and Committee discharged.

Corresponding letter to the Portsmouth Association was called for, which not being prepared, bro. Wilie Riddick was appointed to aid the writer, and they were instructed to hand in the letter to-morrow.

The letter to the Neuse Association was called for, but the person to whom that duty was assigned, declined writing it, on the ground that he was not a member of this body. Bro. Peele was then appointed to write it.

The letter to the Tar River Association was presented by bro. Perry,

and was accepted after certain additions were made, which were specified.

Elders Trotman, Thompson and Harrell, and any of our brethren who may be present at the next meeting of the Tar River Association, were requested to act as representatives from this Association.

Elders Craig, Nowell, Speight, and bro. Goodman were chosen as delegates to the Neuse Association.

Elders Howell, Trotman, Jno. Harrell, Speight, and bro. W. Riddick, and any other of our brethren who may attend the next meeting of the Portsmouth Association, were requested to represent us in said Association.

Resolved, That the next meeting of this Association, be held with the Church at Shiloh, to commence on Thursday before 3d Lord's Day in May, 1842—that Elder A. M. Craig, be appointed to preach the Introductory Sermon, and Elder G. M. Thompson to be the alternate.

On motion to that effect, the Chair then announced the following committee, viz: On the state of Religion in the Association: brethren R. Lawrence, H. J. White, J. Powell, and R. Felton.

On Tracts: brethren J. Peele, J. Nowell, S. Bazemore, and Abner Berry.

On N. C. Bap. State Convention: brethren Prichard, Thompson, Connella, and Gilliam.

On Temperance: brethren Connella, Perry, Saltonstall and Wm. H. Hardy.

On Periodicals: brethren Craig, Forbes, Brocket, and J. D. Grandy.

On Wake Forest College: brethren D. Harrell, J. Nash, J. L. Prichard, and M. Sanderlin.

On Missions: brethren G. M. Thompson, H. Speight, Wm. White, and A. M. Craig.

Elder R. Lawrence was appointed to preach the Missionary Sermon, before the next Association, and brother Jno. L. Prichard in case of failure.

The Association then took a recess of 30 minutes, to allow the Committee on Finance to prepare their Report.

On re-assembling, the Association agreed to allow the Committee on the Wake Forest College, to prepare their report and hand it to the officers of the Association, (after the adjournment of this body,) for their inspection and approbation.

Brethren Lewis Bond, G. C Moore, Wm. Britton, Lewis Thompson, Thos. Gilliam, Jethro Riddick, and Jonathan Taylor, were appointed to take up a collection after the delivery of the Missionary Sermon tomorrow.

Some dissatisfaction having been manifested on account of certain expressions in the letter from Middleswamp, on motion made to that effect, the delegates from that church were called on for an explanation, which was readily rendered, and the allusions to the interference of

ministers in political matters were said to have a *general* and not a *particular* reference, at which explanation the party aggrieved expressed perfect satisfaction.

Committee on Finance made their Report on State of the Treasury:

Amount in the Treasury,		$99 00
Present Contributions		57 50
		$156 80
CONTRA,		
Paid for printing Minutes of 1839,	$27 50	
Do. do. do. of 1840,	50 00	$92 50
Do. do. transcribing, &c.,	15 00	
Balance in Treasury,		$64 00

Resolved, That $50 be paid Jno. C. Fleetwood for printing the Minutes of 1840.

The Association expressed its approbation of the course pursued by the Clerk, in withholding payment for the printing of the Minutes of 1840. On motion, the Association then adjourned to 9 A. M., to-morrow. Prayer by Elder Jno. Harrell.

SATURDAY, May 15th.

Association met. Prayer by Elder Forbes—roll was called—corresponding letters were then called for. Bro. Jno. Peele presented a letter to the Neuse Association, which was read and received, and ordered that 12 copies of our Minutes be sent to that body.

Brother Barnes presented a letter to the Portsmouth Association, which was received, and 40 copies of our Minutes were ordered to be sent to them.

Brother Perry presented a letter to the Tar River Association, which was adopted, and 25 copies of our Minutes were ordered to be sent to them.

On motion, the report of the Committee on Finance was recommitted with instructions to report immediately.

The Committee on Itinerancy presented their report, which was received and ordered to be printed, and the Committee discharged. V. Letter A, in Appendix.

Committee on Tracts reported—report received, and Committee discharged. V. Appendix, letter B.

Committee on the N. C. Baptist State Convention reported—report received and ordered to be printed—Committee discharged. V. Letter C, in Appendix.

Committee on Temperance reported—report received, and Committee discharged—ordered to be printed. V. Letter D, in Appendix.

Committee on Periodicals reported—report received—Committee discharged, and the report ordered to be printed. V. Letter E, in Appendix.

Association then took a recess to attend to the Missionary Sermon, by

Elder Thompson—collection taken up to the amount of $53 95 cents, inclusive of $6 from Salem, and $9 from Elizabeth City; 25 cents were handed in by a Sister next day, making in all $54 20 cts.

On re-assembling, the Committee on Missions reported—report received—Committee discharged—report ordered to be printed. V. Letter F, in Appendix.

Committee on State of Religion reported—report received, and Committee discharged—report ordered to be printed. V. Appendix, letter G.

Elders Craig, Trotman, Barkly, and brethren Stallings and L. W. Thompson, were chosen delegates to the N. C. Baptist State Convention, to represent this Association; and that they be authorized to appoint any of our brethren who may attend the Convention, as Alternates, in case any of our delegates should be unable to attend.

Agreed that the Churches be recommended to take up collections in aid of the State Convention, and forward the amounts to the next Convention, and report the amount of the same to the next Association.

The Association then proceeded to the election of the Executive Committee:

LEWIS BOND, JOHN PEELE, } From the Bertie Union Meeting.
C. W. SKINNER, W. STALLINGS, } From the Yoppim Union Meeting.
ABNER BERRY, J. W. BROCKET, } From the Camden & Cur. Union Meeting.

Ordered, That the correspondence between the officers of this Association and the late President of the United States, be appended to the Minutes. V. Appendix, letter H.

Elders Craig, Trotman and Henry Spivy were elected to preach on Lord's Day—to which nomination Brother Purify was added.

On motion, 1500 copies of the Minutes were ordered to be printed.—Elder Trotman was requested to distribute the Minutes in the Yoppim, Camden and Currituck Union Meetings. Brother Halsey in the Washington and Tyrrell, and the Clerk in the Bertie Union Meeting.

Resolved, That our thanks are due to our Heavenly Father, for the harmony of our meeting and for the brotherly love manifested during the session.

Resolved, That the Saturday before 1st Lord's day in August next, be recommended to the Churches as a day of Fasting and Prayer to God, for an outpouring of the Holy Spirit.

Resolved, That the thanks of this Association be presented to the inhabitants of this neighborhood, for their kindness towards us, during this meeting.

On motion, adjourned—Prayer and praise by Elder Craig.

LORD'S DAY, May 16th, 1841.

According to the election made by the Association, Elders Craig, Trotman, and H. Spivey preached to a large and attentive audience.

G. C. MOORE, MODERATOR.

S. J. WHEELER, *Clerk.*

C.

REPORT ON BAPTIST STATE CONVENTION.

Your Committee, to whom was referred the subject of the Baptist State Convention of North Carolina, beg leave to report, that they have had the subject before them, and given it that attention which they think its importance demands. They feel deeply sensible, that there is no one object of benevolent effort which is entitled to more consideration, and which has greater claims upon the Baptists of North Carolina than this Convention. And they feel quite sure that none appeals so loudly and so pressingly to them as Baptists, for aid to enable her to carry forward the great work in which she is engaged, and which, aided by your counsel, your prayers, your contributions and the blessing of the Great Head of the Church, she intends to accomplish.

Your Committee feel confident, that in proportion as each Church and individual member of the Churches, take an interest in the objects of this Convention, will the future prosperity of our denomination and the cause of truth in general depend in our own State.

When your Committee take into consideration the large extent of country, embraced within the bounds of this Association, and particularly when they consider it with reference to its talent, its numbers and its ability, they can but *deeply regret* that it has done so little—that it is so far behind other Associations which are far inferior, both in number and ability. This is one of the largest, and might be one of the most efficient Associations in the State.

Why then, it may be asked, has she not done this? May we not fear this lack of duty is, in a great degree, owing to *this fact*, that the *pastors* of our Churches have been too remiss in urging the claims of the Convention upon their Churches and congregations? If the pastor of a Church, he to whom his flock looks for direction, in all that they do, remains careless and indifferent, is it to be expected that they will take hold and urge that upon him, which it is his indispensable duty to urge upon them? This is something we are not to expect. It is that which, probably, has never occurred. And if we wait for this, we may expect to see the cause of Education, Foreign and Domestic Missions languish and die. We shall place this responsibility then where it belongs—*upon the pastors of our several Churches.*

Your Committee feel confident that they need only mention the objects of the Convention, in order to secure the hearty co-operation, not only of the delegates now present, but also of the several Churches which they represent, in all the great and laudable enterprises in which the Convention is engaged.

The objects of the Convention are three. Education, Foreign and Domestic Missions. With regard to the importance of these objects, there can be but one opinion entertained by this intelligent body and their several Churches. It is no longer thought a virtue to be ignorant. No

man would run the risk of appearing ridiculous in this age by boasting of his ignorance, and thanking his God that he had never had an education. None have become so wise as not to deplore their ignorance.—And there are none, who have enjoyed the advantages of an education but wish others to enjoy the same advantages. To enable those who have been called of God to preach the Gospel, but who have not an education to get one, is what your Committee would recommend to your most serious consideration. Believing it to be a subject worthy the consideration, not only of the Statesman, but of the Philanthropist and the Christian.

With regard to the Foreign Mission, it cannot be necessary to tell any Christian that he ought to feel deeply interested in promoting it. He has only to imagine himself in the condition of the heathen, and them in his condition to enable him to see what is his duty towards them.

Shall we whose souls are lighted,
With wisdom from on high;
Shall we to man benighted,
The lamp of life deny?

If we have seen the sword coming, and have blown not the trumpet, their blood will a just God require at our hands. Where is the Christian who is willing to enjoy the consolations of religion *alone*, while millions are perishing without a knowledge of the Savior? This is not the Spirit of genuine religion. For religion, like its author, seeks the good of all men. It delights to transform the dreary desert into a fruitful garden.

Your Committee consider the Domestic Mission of paramount importance. Indeed, they believe it to be the point of all the rest. Foreign Missions are purely the result of Domestic Missions. If then, the fountain cease to flow, the *streams* will surely fail of their wanted supplies, and those, who once resorted thither to quench their raging thirst, will go; but not to drink, but to famish and die. Your Committee, therefore, considering the importance of the above mentioned objects, would respectfully submit the following recommendations:

1. That the pastors of each Church within the bounds of this Association, preach *sermons* to their Churches and congregations, urging upon them their *indispensable* duty to contribute to the objects of the North Carolina Baptist State Convention.

2. That the Deacons of each Church aid their pastor, in endeavoring to send *at least* one delegate from every Church to the Convention. And that they be sure not to send the money and remain at home, but that they go and see for themselves what is done.

3. That in case any Church should make up more than enough to entitle them to one, two, or three delegates, and also, if any Church failed to make up enough to send one delegate, that *this* money be sent to the Association, which shall appoint as many delegates as the amount contributed will justify.

If these recommendations be attended to, we may expect at our next Convention, to see a large delegation from our Association; and consequently a large increase in the treasury. Let each Church and individual member feel that there is something for them to do, and we have nothing to fear. All of which is respectfully submitted,

J. L. PRICHARD, Ch.

D.

REPORT ON TEMPERANCE.

The subject of Temperance presents many considerations of interesting importance. Every Christian heart must glow with rapture, in reflecting upon the happy results of the temperance reform within the past half century. How many times since the first effort, of the respected Dr. Rush, in behalf of the cause of Temperance, have been rescued from the jaws of death; how many have been saved from the first steps in vice; how many wives and children have been preserved from starvation, had their happiness *restored* and preserved by the influence of Temperance. Eternity must tell. The influence of temperance great on individuals and families, has not stopped here; but has been felt and seen in whole communities; in the Church, in our free institutions, and in society generally. It has tended to the promulgation of truth, to the diffusion of knowledge, to the promotion of happiness, and to the salvation of souls. Such a cause demands our warmest admiration, earnest prayers, and most zealous effort, for its advancement. We regret that there is so little done for this cause, within the bounds of our Association. Too many of our brethren are indifferent on this subject.

It becomes us to inquire into the cause of the indifference prevailing among us, and if possible, to remove the cause, and provide a remedy.—Your Committee is of opinion, that the lethargy prevailing among us is to be attributed to the want of systematic effort. How this is to be remedied may be difficult to determine. We beg leave to recommend the plan embraced in the following resolutions, as in our opinion, the best calculated to excite an interest on the subject, and to promote this cause of humanity, virtue and religion.

1st. Resolved, That we form a general Temperance Society, to be called the "*Chowan Temperance Union*," to be composed of members of the different temperance societies within the bounds of the Association, and to hold its annual meetings at the same time and place of the Association.

2nd. Resolved, That we recommend to all the Churches to form Societies auxiliary to this union, and to send their delegates to represent them annually.

3rd. Resolved, That a Committee be appointed to prepare a Constition and bye-laws for the government of the Union.

4th. Resolved, That an individual be appointed to deliver an address to the Union at its meeting in May, 1842.

Respectfully submitted, A. A. CONNELLA, Ch'n.

G.

REPORT ON STATE OF RELIGION.

Your Committee are seriously impressed with the importance of the subject referred for consideration. From the reading of the letter sent up to your body by the churches, with few exceptions, we find complaints of small accession and coldness, which naturally leads us to enquire into the causes which brought on this State. We believe that inattention to means held out in the gospel by the unconverted; and the backwardness of christians in practising what the gospel enjoins upon the saints of the Most High, to be the main causes. God in his infinite mercy has done all that is necessary for man's salvation, and it is our duty strictly to attend to the means held forth in his blessed word. Your Committee would recommend the formation of prayer-meetings and Sunday-schools, with all the churches; also, the holding of camp-meetings, at such times and places as may be found practicable, as a means of bringing about a revival of religion. We cannot speak too highly of the plan of assembling on every Lord's-day, in all the churches, and devoting the day to religious exercises. All of which is respectfully submitted,

J. POWELL, Ch'n.

H.

Correspondence between the officers of the Chowan Baptist Association and the President of the United States, on the subject of the persecution of Rev. J. G. Oncken, a Baptist Minister in Hamburg, Germany.

DECEMBER 17TH, 1840.

To M. VAN BUREN, ESQ.,

Dear Sir: A duty devoles on the undersigned officers of the North Carolina Chowan Baptist Association, which we with pleasure discharge.

You have no doubt heard of the persecutions to which a minister of our Church, by the name of J. G. Oncken, of Hamburg, has been subjected, by the Clergy and Senate of that city, for no other cause than the conscientious discharge of his duty. Mr. Oncken has been imprisoned, and otherwise cruelly maltreated, his property taken from him, his family wontonly insulted, himself prevented the melancholy satisfaction of being with and sympathising with his family, under the most afflictive dispensation of Divine Providence, all for no other cause than preaching the Gospel of Jesus Christ. Against the moral character of Mr. Oncken, not even a charge has been made, so far from it his character as a citizen and a christian is represented as spotless. Yet from motives based on religious intolerance, this individual has undergone trials and difficulties, the record of which is a disgrace to the enlightened age in which we live. The undersigned are the officers of a body of churches, in whose communion are numbered about 5,000 persons, residing in ele-

ven counties in North Carolina. We feel called on to address your excellency officially on the subject of the persecutions of Mr. Oncken. We would respectfully request you, in the name of our brethren, to take such steps to relieve Mr. Oncken, as may be efficient, and at the same time consistent with the duties and obligations of your Office as Chief Magistrate of this republic. We believe, Sir, that every friend of humanity, every friend of religious liberty must sympathise with this unfortunate, yet meritorious subject of German bigotry, and doubtless in your own breast, a cord will be found in unison. As to the mode in which relief may be extended to Mr. Oncken, we cannot mark it out, and leave it to your own better judgment. We would, however, respectfully suggest that the consular agent for the United States, be instructed so to represent to the Senate of Hamburg, that they may be induced to remit in their course of cruelties towards Mr. Oncken.

As Baptists, it becomes our special duty thus to interfere for the rescue of one of our brethren; but we doubt not, that were we dilatory in the discharge of our duty, that the liberal and enlightened of our land from Canada to Mexico, would readily espouse the cause of oppressed innocence, and thus chide our unnatural neglect.

In conclusion, allow us to say that we should be gratified to know if any steps can be taken by your excellency in aid of Mr. Oncken, and further to assure you that if any effort be made in behalf of Mr. Oncken's religious freedom, it will be gratefully remembered by those whom we represent, and by

Very respectfully,
Your obedient servants,
G. C. MOORE, Moderator.
S. J. WHEELER, Clerk.

Reply to the above from the Secretary of State, to Messrs. G. C. Moore, Chairman, and S. J. Wheeler, Clerk, of the Chowan Baptist Association.

Department of State,
Washington City, 29th January, 1841.

Gentlemen: It gives me pleasure to state in reply to your letter, referred to this Department, by the President, that intelligence has just been received from our Consul at Hamburg, of the liberation of the Rev. Mr. Oncken.

I am, very respectfully,
Your obedient servant,
JOHN FORSYTH.

A number of Reports were kept by the writers for the purpose of being more carefully written, but not being handed to the Clerk in time, are consequently left out of the Minutes. The following was handed to the Officers after the adjournment of the Association, by special permission, and is therefore not lettered.

REPORT ON WAKE FOREST COLLEGE.

The immense benefits resulting from properly sustained literary institutions, cannot now be denied—none but the most unenlightened or most prejudiced can deny their vast utility. That body of Christians that hopes to be useful at this enlightened age of the world, with an illiterate ministry, is doomed to meet with a sad disappointment. Baptists of North Carolina might once have hesitated as to the expediency of erecting a collegiate institution, under the auspices of the denomination in the State, but that individual is to be pitied who now can hesitate. From personal knowledge, the Committee are prepared to say that so great have been the benefits already arising from the Wake Forest College to the denomination, that were it now to suspend operations, and never again to resume them under Baptist control, the denomination in the State have been repaid tenfold for all their labors and expense in building up and sustaining the institution. But Wake Forest College is yet in its infancy, and if the tiny fruits of its early years have been thus promising, what may we not expect from the products of maturer age? Let every one feel then the interests of Wake Forest College, to be his own interests. Let every one of us who have taken upon us the baptismal vow and dedicated ourselves and our substance to Him who gave Himself for us, remember the interests of this institution, which is so wisely calculated to promote the interests of Christ's Kingdom upon earth. Let every member of every Church in the Chowan Association feel and act as an agent, in supporting and recommending to others the support of Wake Forest College, and let our aged brethren, sisters and friends, whom God has blessed with the goods of this world, remember this offspring of our prayers in the distribution of worldly effects among their survivors. Oh, to what purpose, more noble can we devote a portion of those means with which God has blessed us in this life, than to the use of those who are preparing to be more useful in building up the cause of righteousness, and in pulling down the strong holds of the evil one. How blessed to reflect that our liberty may cause a stream to flow which shall cheer the heart of the pious youth, panting to preach the Gospel in distant heathen lands, which may be a blessing to the Church and to the world, even when our poor bodies may be mouldering into their original dust. Fathers and mothers in Israel, let us recommend to your liberality the interests of the Wake Forest College; soon you will be passing away, and mayhap the treasure you may leave behind, instead of being a blessing, may prove a woful curse to its unfortunate inheritor. The Committee cannot recommend too highly the interests of this rising institution; it is already reflecting great credit on our denomination, and removing rapidly a great cause of obliquy against our brethren, viz: The charge of being opposed to literary improvement. At present, the College is prosperous and bids fair to continue so. But to become as useful as it should, it requires all our aid; let every one of us come up to its assistance, let not one delay. Its continued success depends on our continu-

ed exertions to aid it. Let us do all in our power to promote its advancement; let every one use his influence in sending students there, this is no small means of aiding the institution, and above all, let us not forget to remember its interests at a throne of Grace, for without the blessing of God, increase of wealth, or a multitude of students can avail but little in attaining the great end which we desire. All of which is respectfully submitted.

D. HARRELL, *Chairman.*

REPORT ON PERIODICALS.

The Committee on Religious Periodicals report, that the Association held at Sawyer's Creek, in 1838, adopted the following resolution, viz:, Resolved, That the Biblical Recorder and Southern Watchman, being published in our own State, and conducted in an able manner, possesses special claims on the patronage of the members of this Association, and that we recommend to our brethren, who are not taking it at the present time, that they forthwith become its subscribers.

Three years have now elapsed since the foregoing resolution was passed, and during this time the Periodical referred to, has, in the estimation of competent judges sustained the character of an able and well conducted Journal. Thus conducted, issued every week, and embracing the various subjects coming within the circle of Biblical Literature, it affords a fund of information that will always repay the diligent reader for the cost of subscription. But what especially commends this paper to the patronage of Baptists, is, that it is devoted to the defence of their distinctive sentiments, and when these have been assailed, the Editor has vindicated their truth with a force of argument that defies refutation.

Your Committee conclude by saying, that in their judgment, the Biblical Recorder and Southern Watchman is better adapted to general circulation among our Churches, than any other work of the kind; but they intimate no wish that our brethren should be debarred the privilege of patronizing and reading any other Periodical they choose, that is engaged in the laudable effort of rescuing the truth as it is in Christ, from the rubbish with which it has been encumbered by the traditions of men. All of which is respectfully submmitted by the

COMMITTEE.

The Committee on Domestic and Foreign Missions beg leave to submit the following Report:

It is a fact admitted by all, that in many portions of our country, the Gospel of the Son of God is seldom or never proclaimed. The consequence is that in these regions, vice and immorality prevail; Sabbath breaking and profanity abound, and multitudes led captive by Satan, at

his will, pursue their heedless course to the chambers of eternal death.—Your Committee simply state this melancholy, but incontestable fact, and appealing to the sympathies and fellow-feeling of every Christian brethren in this Association, ask if we ought not to embody our resources in one mighty effort to arrest the flowings of this tide of evil before another generation of men shall be carried beyond the reach of mercy and the hope of rescue. We know that Missionary Societies constituted for this purpose, have been held up to the scorn of the world, and stigmatized as unlawful and mercenary schemes. To this we reply, that the Savior himself, and the Apostle Peter, have taught that we have a right to do with our own as we please. If therefore any number of persons think proper to unite and appropriate their contributions to the support of a Minister, who is willing to labor in their destitute regions, no individual is warranted by any law, human or divine, to interdict the exercise of this right, or to impugn the rectitude of their intentions. Neither is it true as has been sometimes alleged, that the plan we recommend is visionary and useless. It has been tried. The Baptist Home Mission Society which has been in operation in this country for some years, has been instrumental in greatly extending the knowledge of a redeeming Savior, and in rescuing many from the grasp of the great destroyer. But the Society is now destitute of means, and embarrassed with a debt of more than $4,000. This sum may appear large, but when the aggregate number of the members of our Churches is considered, a pittance from each would both enable the Society to liquidate the debt and to enlarge the circle of its operations. With these facts before us, we respectfully ask if every friend of the redeemer's cause will not come forth in this emergency, and do what he can to promote the cause of salvation and humanity. Let this be done, and the dark and desert places of our land, will begin to bud and blossom as the rose.

Your Committee have also been instructed to present the Foreign Missionary Department to your consideration. In relation to this enterprize, we beg leave to say, that in our judgment, it exhibits a spectacle of moral grandeur that can find no parallel in all the annals of human benevolence. Its object is to send the knowledge of eternal life, not to a few individuals, but to the many nations who are now living without God and without hope in the world. The people composing the nations, like ourselves, have been made capable of knowing and serving the true God, but enslaved by ignorance, and bewildered with the absurdities of heathenism, they are debasing themselves by rendering a senseless homage to worse than senseless idols. We repeat that the object of the society, whose claims we now plead, is to enable men to visit these distant lands, and proclaim to our fellow-creatures thus situated, the unsearchable riches of Christ. In accordance with the above views, we recommend the adoption of the following resolutions:

1. Resolved, That a day at each subsequent association be appointed to the business of considering the claims of missions of this body.

2. Resolved, That it would be proper for our brethren in the ministry to present the subject of missions to their several churches and take up a collection in furtherance of the objects above specified, and to transmit annually to this body, the said funds to be disposed of accordingly. All of which is respectfully submitted.

GEO. M. THOMPSON, *Chairman.*

MINUTES

OF THE

THIRTY-SEVENTH ANNUAL MEETING

OF THE

CHOWAN BAPTIST ASSOCIATION,

HELD WITH THE CHURCH AT

286

SHILOH, CAMDEN COUNTY, NORTH CAROLINA,

MAY 12—14, 1842.

RICHMOND:
PRINTED BY WILLIAM SANDS, AT THE HERALD OFFICE.
1842.

MINUTES, &c.

THURSDAY, May 12, 1842.

The Introductory was delivered by Elder G. M. Thompson, from Acts iv. and part of 13th verse, "And they took knowledge of them that they had been with Jesus."

After the sermon, the delegates came together. Elder Trotman and Dr. Lillybridge were elected assistant Clerks. Letters from the churches were then read, from which the list of members was prepared; the roll was called, and the Association was organized.

Brother G. C. Moore was chosen Moderator for the ensuing year by private ballot. The following rules were then adopted for the government of the Association, viz:

ART. 1. At every annual meeting of the Association a moderator shall be chosen, who shall continue in office during the session and until the organization of the next Association following.

ART. 2. The Moderator shall preside over the deliberations of the Association, preserve order, state clearly and fairly every question which may be presented for consideration, ascertain and announce the decision. He shall open and close every meeting of the Association with prayer, or call on some other person to perform that service; he shall always rise from his seat to take the voice of the Association; he shall take no part in debate without first calling some other person to fill the moderator's chair; he shall not vote except the Association be equally divided, and in that event he shall give the casting vote; he shall decide all questions of order, and his decision shall be silently submitted to, unless a regular appeal be taken, and his decision be reversed by a majority of the Association; he shall enforce strictly all the rules adopted for the government of the Association.

ART. 3. A Clerk shall be elected, whose office shall continue with the pleasure of the Association; he shall have the privilege of choosing his assistants, shall be responsible for all the papers and documents committed to his care; he shall keep a fair and faithful

record of all the proceedings of the Association, and at the close of each session the record shall be read, and if necessary corrected, in the presence of the Association.

ART. 4. Any member wishing to speak, shall rise from his seat and respectfully address the Moderator, and shall confine himself closely to the subject under discussion, and avoid all indecorous and unkind personal reflections.

ART. 5. No person shall speak more than once on the subject, until all the members who may indicate a wish to speak shall have spoken; nor shall any member speak more than three times on the same subject without leave from the Moderator.

ART. 6. To prevent unnecessary delay in the decision of important questions, it shall be the privilege of any member to call for the previous question, and if the call be sustained by a majority of the Association, the question shall be taken on the original proposition to the exclusion of all amendments and all debate.

ART. 7. No subject which shall have been decided, shall be again considered, during the same session, unless a member who voted in the majority shall move a reconsideration.

ART. 8. No member of the Association shall, during the progress of business, be permitted to read any book or paper, except to obtain or impart information upon the subject under discussion—nor shall there be any whispering or conversation within the room where the Association is sitting.

ART. 9. Every original proposition made to the Association, and every amendment affixed shall be in writing, and being thus submitted and seconded, it shall be received.

ART. 10. No member, after having taken his seat, shall absent himself; nor shall any committee be in session during the session of the Association without leave.

ART. 11. A majority of the delegates appointed to the Association shall constitute a quorum for business, and all questions shall be decided by a vote of the majority of members present.

ART. 12. Any paper handed to the Association for consideration, shall bear the name of the person handing it in.

ART. 13. At the opening of every meeting of the Association these rules shall be read.

CHURCHES.	COUNTIES.	When constituted.	DELEGATES.	BISHOPS and Days of meeting.	Baptised.	R'd by letter	Restored.	Dismissed.	Excluded.	Deceased.	White.	Colored.	Funds.	CLERK and POST OFFICE.
Ahoskie,	Hertford.	1802	J. S. Godwin, J. Barnes,* J. Holleman.	Jno. Nowell, 4th Sunday.	71	3	1	1	3	4	241	32	2 00	Jas. Holleman, St. John.
Antioch,	Halifax.	1841	L. Daniel.*		25	1					25	1	1 50	L. Daniel, Halifax.
Ballard's Bridge,	Chowan.	1781	W. White, U. Hudson, C. Pierce.	W. White, 2nd Sunday.	6	4		4	6	4	236	12	2 00	Thos. Satterfield, Ballard's Bridge.
Bethel,	Perquimons.	1806	E. Johnson, C. W. Skinner, R. Felton.	Q. N. Trotman, 2nd Sunday.	7	1		5			92	6	3 00	W. N. Fleetwood, Edenton.
Bethlehem,	Hertford.	1836	T. Hoggard,* A. Thomas, Wm. Dunning.	T. Hoggard, 2nd Sunday.	34	6		3	1	1	72	17	1 50	A. Thomas, Pitch Landing.
Buckhorn,	Hertford.	1836	T. Vann,* J. W. Barnes, H. Brett.*	E. Howell, 2nd Sunday.	3	1					29		1 00	J. W. Barnes, Murfreesboro.
Capehearts,	Bertie.	1823	A. Morriss,* M. Cullifer,* A. Coffield.	R. Lawrence, 2nd Sunday.	16				1	3	133		1 00	Chas. Capeheart, Merry Hill.
Cashie,	Bertie.	1789	R. Lawrence,* T. Gilliam,* J. L. Tayloe.*	R. Lawrence, 1st Sunday.	26	2		3	1	6	250	21	2 00	Wm. Folk, Windsor.
Coleraine,	Bertie.	1789	J. Nowell, J. Downing, S. Smith.	Jno. Nowell, 3d Sunday.	44		2	4	4	2	321	50	2 00	Jas. S. Morris, Coleraine.
Conneconara,	Halifax.	1833	Elijah Pope.	G. M. Thompson, 4th Sunday.	8						6	14	2 00	Jesse Powell, Crowell's ⋈ Roads.
Coolspring,	Gates.	1829		T. Hoggard, 1st Sunday.				7	5		115	10	1 00	Willis Cross, Gatesville.
Connaritsa,	Bertie.	1790	S. Bazemore,* L. W. Jenkins,* H. S. Mitchell.	S. Bazemore, 3d Sunday.	50	2		2	2	1	190	12	2 50	Wilie Dunning, St. John.
Edenton,	Chowan.	1816	T. Waff, S. T. Bond, M. Gregory.	Q. H. Trotman. 4th Sunday.	33	6		2		5	100	34	2 00	S. T. Bond, Edenton.
Elizabeth City,	Pasquotank.	1786	J. Nash, S. Stafford, Wm. D. Prichard.	Evan Forbes, 4th Sunday.	2	2		2	1	3	119	9	2 50	Wm. D. Prichard, Elizabeth City.
Free Chapel,	Washington.	1833									18			Columbia.

CHURCHES.	COUNTIES.	When constituted.	DELEGATES.	BISHOPS and Days of meeting.	Baptised.	R'd by letter.	Restored.	Dismissed.	Excluded.	Deceased.	White.	Colored.	Funds.	CLERK and POST OFFICE.
Great Fork,	Nansemond, Va.	1832	J. HARRELL,* O. P. Savage, Jas. Rogers.	J. Harrell, 1st Sunday.	2						59	11	1 00	Abel R. Collins, Middle Swamp.
Holly Grove,	Bertie.	1804	HENRY WHITE.*	Henry White, 1st Sunday.	4			1			46	10	50	Jas. S. Mitchell, Windsor.
Little Alligator,	Tyrrell.	1837	S. PATRICK.	S. Patrick, 2d and 4th Sunday.	1					3	33		1 00	S. Patrick, Columbia.
Meherrin,	Hertford.	1773	H. D. Jenkins,* D. Parker,* S. J. Wheeler.	G. M. Thompson, 1st Sunday.	7		2	4	5	2	107	188	2 00	S. J. Wheeler, Murfreesboro.
Middle Swamp,	Gates.	1806	S. Rountree,* W. Riddick, H. SPEIGHT.	Q. H. Trotman, 2nd Sunday.	6			2		1	110	15	2 00	Wilie Riddick, Middle Swamp.
Mount Tabor,	Hertford.	1839	T. Barnes, R. B. Cobb, Wm. Darden.*	S. Murfee, 3d Sunday.	3			3		1	31	2	1 00	A. W. Darden, Murfreesboro.
Piney Grove,	Gates.	1827	E. HOWELL,* D. Goodman,* F. Rogers.*	J. Harrell, 4th Sunday.		4	1	6		1	43	17	2 00	Ed. Howell, South Quay, Va.
Pleasant Grove,	Hertford.	1837	H. J. WHITE,* G. C. Moore, J. L. Grimes.	J. Nowell, 1st Sunday.	29	3			1		58	5	2 00	A. J. Perry, St. John.
Potecasi,	Northampton.	1808	G. M. THOMPSON, Jno. Peele, J. Baum.	G. M. Thompson, 2nd Sunday.	3			1	4	1	184	40	1 25	Wm. K. Howell, Murfreesboro.
Powell's Point,	Currituck.	1804	Benj. Taylor, C.T. Chaplin.	M. Corbell, 4th Sunday.			1				55	3	2 00	C. T. Chaplin, Poplar Branch.
Providence.	Currituck.	1826	S. Ferebee, J. Baxter, J. Humphries.	E. Forbes, 3d Sunday.	12	2					57		2 00	Jno. Humphries, Indiantown.
Quanky.	Halifax.	1839		J. G. Barkly, 2nd Sunday.	10	2		2	1		49		1 00	Cullom, Halifax.
Ramoth Gilead.	Pasquotank.	1809	M. W. JONES, E. Williams, M. M. Williams.	M. W. Jones, 1st and 3d Sunday.	9		2		4		41	21	1 00	M. W. Jones, New Lebanon.
Republican.	Bertie.	1834		S. Bazemore, 2nd Sunday.	13			1			60	8	1 00	Aaron Cherry, Windsor.
Roanoke Island.	Currituck.	1807		M. Corbell, 1st Sunday.										Adam Etheridge, Powell's Point.

Rocky Heck,	Chowan.	1835	B. NIXON,* R. Mansfield, Wm. L. Smith.	B. Nixon, 1st Sunday.	17	4			4		94		1	00	Fred'k Bunch, Edenton.
Ross, M. H,	Bertie.	1804	J. Ross,* J. A. Mizell, M. T. Mizell.	T. Hoggard, 4th Sunday.	11		2		4	4	210	24	1	50	M. L. Mizell, Windsor.
Sandy Run,	Bertie.	1750	L. W. Thompson,* W. H. Lee, D. HARRELL.	A. M. Craig, 4th Sunday.	30		1	3	3	3	123	30	1	50	T. Horn, Britton's ✕ Roads.
Sandy Cross,	Gates.	1828	Q. H. TROTMAN, W. Stallings, J. White.	Q. H. Trotman, 1st Sunday.	2	2	2	6	8	3	140	7	3	00	J. F. Riddick, Mintonsville.
Shiloh,	Camden.	1757	E. FORBES, A. Berry, E. P. Daly.	E. Forbes, 1st Sunday.	77		2	5	4	3	262	25	2	50	Richard Berry, Shiloh.
Sound Side,	Tyrrell.	1831	Jno. Rhodes, A. Dillon.*	S. Patrick, 3d Sunday.							21	1	1	00	Jos. Halsey, Columbia.
Shady Grove,	Currituck.	1829	J. P. Etheridge, J.B. Lee, J. Matthias.	M. W. Jones, 2nd Sunday.				6	2		45	1		50	J. P. Etheridge. Currituck, C. H.
Salem,	Pasquotank.	1790	E. H. Perkins. G. W. Pendleton, *P. Jordan.*	E. Forbes, 3d Sunday.	8				2	4	54	7	2	00	E. H. Perkins, Elizabeth City.
Sawyer's Creek,	Camden.	1790	R. Jarvis, M. Sanderlin, J. B. Morgan.	E. Forbes, 2nd Sunday.	18	3	2	2	2	5	151	30	2	00	Richard Jarvis, Jonesboro.
Smith's Church,	Northampton.	1823	C. R. Key,* G. Stancil,* J. Edwards.	G. M. Thompson, 3d Sunday.	2			2		3	272	15	2	00	Wm. E. Stancil, Jackson.
Spence's M. H.,	Camden.	1829	C. Spence. L. D. Broughton, G. Jones.*		8	1	2			1	12		1	00	Jos. C. Jones, South Mills.
Yoppim,	Chowan.	1775	E.M. Moore, B.H. Webb, C. C. Rea.	H. Speight, 1st Sunday.	2			2		1	46	3	1	00	Benj. H. Webb, Edenton.
					609	50	20	77	68	65	4359	781	65	25	

Those marked thus * were absent—those in small capitals are ordained ministers, and those in italics are licentiates.
There are 8 Sabbath Schools, 52 Teachers, 323 Scholars among our churches.

The Church at Spence's M. H. once a member of this body but seceded on account of their opposition to missions, petitioned by letter and delegates for admission; the Church was received, and their delegates received the right hand of fellowship and took seats.

A Church, gathered since the last association, in Halifax county called Antioch, petitioned for admission by letter; she was received and her name registered on our list.

A letter contained in a copy of their last minutes, was handed in from the Va. Portsmouth Association, and Elder Norris recognized as their delegate.

A letter from the Tar River Association was handed, together with 40 copies of their minutes.

Three copies of the minutes of the Maryland Union Association were laid on the table by the Clerk.

A letter was received from the President of Wake Forest College which was read to the Association.

Visiting brethren in the ministry were invited to take seats with us and aid in our deliberations; which invitation was accepted by Elders J. Delk of the Concord, James S. Purify of the Raleigh, and Robert McNabb of the Flat River Associations.

Elder McNabb was requested to preach the missionary sermon on Sunday, in case the brethren appointed for the purpose should not be present.

The pastor and deacons of this Church were selected to nominate preachers for Friday and Saturday.

Brethren Brocket, Thomas, Downing, Johnson, Skinner, Baxter and Peele were appointed a committee to enquire into the expediency of ordaining brethren Waff, Twine, and Sanderlin, who were sent up by the churches for ordination.

Elders Trotman, Forbes, and brother Humphries, were appointed a Committee of Arrangements.

The Association agreed to adjourn on the morrow and next day at the time the candidates for ordination should preach.

Brother Lillybridge was appointed to write a Letter of Correspondence to the Virginia Portsmouth Association—brother Cobb to the Neuse, and brother Grimes to the Tar River Association. On motion, adjourned. Prayer by Elder McNabb.

FRIDAY, May 13, 1842.

Association met at 9, A. M.—Prayer by Elder Delk. Roll was called—Committee of Arrangements reported—report received and Committee discharged.

Elders Thompson, Speight, and Barclay, and brother Lillybridge, were appointed delegates to the Virginia Portsmouth Association.

Elders Thompson, Speight, and Barclay were appointed delegates to the Neuse Association.

Elder D. Harrell, brethren Jesse Powell and L. Daniel, were appointed delegates to the Tar River Association.

Resolved, That the next meeting of this Association be held with the Church at Buckhorn Chapel, to commence on Wednesday before the 3d Lord's day in May 1843. Elder Q. H. Trot-

man preach the introductory, and Elder Forbes his alternat. The Association adjourned to hear brother Twine (a candidate for ordination).

On re-assembling the Committee on Ordination reported favorably on the cases of brethren Twine and Waff, but recommended that the ordination of brother Sanderlin be deferred, as he is, to some extent, a stranger among us.

Ordered, That the examination of the candidates for ordination take place after sermon by brother Waff, and that Elder Delk conduct the examination; immediately after the examination the ordination of brother Twine shall take place, if the examination be satisfactory.

Elder Trotman, brethren Skinner and Wheeler were appointed a Committee on Wake Forest College.

Elder Thompson, brethren Peele and Johnson, were appointed a Committee on the getting up a religious periodical.

Brethren Lillybridge and Waff and Elder Nowell were appointed a Committee on the establishment of a depository for the publications of the American Baptist Publication and Sunday School Society.

Elders Trotman, McNabb, and Harrell were appointed a Committee on Home Missions.

Elders Thompson, Delk, and Speight were appointed a Committee on Sabbath Schools.

Elders Jones, Forbes, and brother M. Sanderlin were appointed a Committee on Temperance.

Elder Craig was appointed to deliver the Missionary Sermon before next Association, and Elder Lawrence in case of failure.

Elder McNabb, brethren Barnes and Berry were appointed a Committee on N. C. Baptist State Convention.

Brethren Peele, Riddick and Felton were appointed a Committee on Finance.

Elders Delk and Trotman were appointed to preach on Lord's day.

Brother S. T. Bond was appointed to open a correspondence with the Concord Association.

The association then took a recess to allow the Committee on Finance to prepare their report, and to hear brother Sanderlin, who is a candidate for ordination. On re-assembling the Committee on Finance reported, as follows:

Amount in the Treasury, - - - -		$64 00
Present contributions, - - - -		63 25
		$127 25
Contra.		
Paid for printing Minutes of 1841,	$50 00	
" " transcribing, &c.	15 00	
		65 00
		$62 25

The Treasurer afterwards received $1 from Ramoth Gilead, and $1 from Cool Spring Church, making in all - - - - - $64 25

Elders Trotman, Delk and Forbes were appointed the Presbytery to ordain Brother Twine.

Resolved, That this Association approbate the design of forming a Baptist State Historical Society of N. Carolina, at the next session of the N. C. Baptist State Convention, and that for the purpose of preserving the materials of a future History of our Churches and ministry, that sister Associations in N. C. be recommended to collect and present to the next convention a copy of each of their Minutes from the time of their organization to the present year, together with other historical data; and that efforts be made to procure one copy of each of our minutes for the use of the same body.

Brother G. C. Moore, Elders Forbes and Speight were chosen delegates to the Concord Association.

The Letter to the Portsmouth Association was read and adopted.

On motion, then adjourned. Prayer by Elder Thompson.

SATURDAY, May 14, 1842.

The Association met at 9, A. M., prayer by Elder Norris.

Roll was called.

The Letter to the Tar River Association was read and adopted.

The Letter to the Neuse Association was read and adopted.

Took a recess of one hour to hear brother Waff, a candidate for ordination.

On coming together again, the Letter to the Concord Association was read and adopted. Brethren Waff and Twine were then examined by Elder Delk in behalf of the Association preparatory to ordination. Their examination proving satisfactory, the presbytery proceeded to ordain brother Twine forthwith, and the ordination of brother Waff was postponed at request of his church.

Elders Trotman, Thompson and Forbes were appointed a presbytery to ordain brother Waff, at Edenton, on 1st Sabbath in July next.

Whereas difficulty and disagreement are known to exist between the Chowan and Kehukee Associations, and that they entertain any other than a feeling of fellowship and christian regard for each other; and whereas, we believe that this has been the result, not of actual difference of belief in any fundamental doctrine peculiar to the apostolic church, but is confined to mere matters of expediency, and whereas we believe it becomes us brethren "to fall not out by the way," but to present an undivided front in the defence and propagation of the "doctrines once delivered to the saints:" Therefore

Resolved 1st, That we are willing to meet our Kehukee brethren on terms of compromise and reconciliation.

Resolved 2nd, That in this spirit we will appoint a Committee of six to meet a like number from the Kehukee Association, at Sandy Run M. H., whose duty it shall be to enquire into the subjects of

disagreement existing between the two Associations; adjust a plan of reconciliation, if such a desirable object can be attained on scriptural grounds, and report to their respective Associations at their next annual sessions thereafter.

Resolved 3d, That as an Association, we will do our duty, and trust the consequences to God.

Resolved 4th, That our Clerk transmit a copy of these resolutions to the Clerk of the Kehukee Association, with the request that he lay them before that body.

Committee on Depository of American Baptist Publication and Sunday School Society reported. Report received and Committee discharged. See letter A appendix.

A collection of $8 50 was taken up, after reading the Report, to which $2 50 was afterwards added to constitute the fund.

Committee on Wake Forest College were allowed time to prepare their report and hand to officers of the Association. See letter B appendix.

Committee on the Religious Periodical were allowed time to write out their report and hand it to the officers; but it has not been received.

Brethren Berry, Grandy, Lillybridge, Kellenger and M. Sanderlin were appointed to take up a collection after sermon by Elder McNabb on Lord's day.

Committee on Home Missions reported. Report received and Committee discharged. See letter D in appendix.

Elders Trotman, Speight and brother Waff were appointed a Committee to secure the services of some ministering brother to travel and preach in the counties of Washington and Tyrrell.

Committee on Sabbath Schools reported. Report received and Committee discharged. See letter C in appendix.

Committee on Temperance reported. Report received and Committee discharged. See letter E in appendix.

Elders Trotman, Craig, Howell, Lawrence, Thompson and brother Stallings were appointed a Committee to meet the Committee on the part of the Kehukee Association; to which the Moderator and Clerk were added.

Committee on N. C. Baptist State Convention reported. Report received and Committee discharged. See letter F in appendix.

Elder McNabb was requested to visit each church in our Association, and urge them to send delegates to the next Convention to be held at Murfreesboro next October.

The following query was handed in and decided, viz:

What shall be done with members of anti-missionary Baptist Churches who may *present themselves as candidates for membership in our churches?*

ANSWER—If the Church to which such members apply be satisfied of their standing and character, they shall be received without a relation of experience or re-baptism.

Ordered, That the Clerk have 1600 copies of these Minutes

printed, and that Elder Trotman distribute in the Yoppim Union meeting—brother M. Sanderlin in the Camden and Currituck—brother Halsey in the Washington and Tyrrell, and the Clerk in the Bertie Union meeting.

The Association chose the following brethren as the Executive Committee:—Lewis Bond and John Peele from the Bertie Union meeting; C. W. Skinner and W. Stallings from the Yoppim Union meeting; Abner Berry and J. W. Brocket from the Camden and Currituck Union meeting.

The ministers were requested to preach a sermon on temperance to their churches, during the month of July next.

Our brethren are affectionately advised to abstain from the use of tobacco, and apply monies formerly expended for that useless weed to purposes of christian benevolence.

Agreed to recommend the Churches to send up contributions to the next Association, for the purpose of creating a fund for the relief of superannuated ministers and their families.

Resolved, That 40 copies of our Minutes be sent to the Portsmouth Association; 20 to the Neuse; 20 to the Tar River, and 20 to the Concord Association.

Elders Trotman, Jones and Forbes were appointed a Committee to visit the Church on Roanoke Island and cite them to appear at our next Association, to render a reason for their absence from our sessions, and that the brethren be requested to remain and labor one week with the church.

An opportunity was offered for persons to hand in contributions for the American and Foreign Bible Society—$1 50 were paid in.

On motion the Association then adjourned; prayer by Elder Delk.

G. C. MOORE, *Moderator.*

S. J. WHEELER, *Clerk.*

LORD'S DAY, MAY 15, 1842.

Elders Delk and McNabb preached to the congregation to-day, which was a very large one, considering the great inclemency of the weather, and we hope good was done.

APPENDIX.

(A.)

The Committee regard the Baptist Publication and Sunday School Society as well calculated to exert great influence in promoting the cause of truth and righteousness. It was formed in April, 1840, by brethren from almost every State in our Union, and has been exerting a most salutary influence ever since its organization. It must be apparent to all, that without such an institution we shall never have a Baptist literature; while other denominations are sending their publications throughout the land, thousands rarely see a Baptist book. Shall this state of things continue? our brethren have said no! and we now say no. Let us arouse to the work,

nor let us lag behind. Your Committee, therefore, recommend the adoption of the following resolution, viz: That a Depository of the books, &c. of the Baptist Publication Society* be established in Elizabeth City, for the benefit and convenience of members of this Association, to be called the Chowan Baptist Book Depository, and that Dr. C. Lillybridge be the agent.

2nd. That the agent be requested to solicit funds for the purchase of books issued from the Publication Society and to dispose of them.

3d. That the Churches be requested to send up contributions to this object according to their ability.

4th. That a collection be forthwith made in this body, to carry into immediate effect this measure, and thus form a nucleus around which future contributions may be collected.

Respectfully submitted.

C. LILLYBRIDGE, *Chairman.*

(B.)

Report on Wake Forest College.

This Institution was established under the patronage of the N. C. Baptist State Convention, and has now been for several years in successful operation. Although it has had its difficulties, yet the success that has attended the exertions of its friends is truly flattering. Buildings for the ample accommodation of 100 or more students have been erected, and the faculty have given perfect satisfaction to a discerning public, of their abilities as teachers. The Institution is divided into two departments, the collegiate and the academical. The studies pursued in the first department are the same as those pursued in other colleges. The academical department has a twofold object in view, the attainment of an English and a Classical education. In the last annual Catalogue it is remarked, "That the Classical course is arranged with special reference to preparing students for College." The English course is somewhat varied to meet, as far as possible, the circumstances of the student, his age, capacity, and the time he will probably remain at college, and his anticipated occupation in after life. Students in this department are allowed (when practicable) to pursue their English studies with the college classes. By this arrangement, an opportunity is afforded of prosecuting a most liberal and thorough course of English education. This course has been adopted to meet the wants of our denomination in this and the adjoining States.

An Institution so eminently calculated to benefit, well deserves our support. Let us all lend our aid, not only by contributing funds for the endowment of professorships, but also by inducing our friends to send their sons to Wake Forest for education. Let our wealthy brethren and sisters think of the obligation imposed on them "to honor *Him* with their substance," nor forget in partitioning their

*The Society is located at No. 21 South 4th street, Philadelphia. Rev. B. R. Loxley, agent.

earthly goods among those they leave behind, that a share should be devoted to the aid of this Institution, which is destined yet to prove a blessing to the Church and to the world.

The commencement is held on the 3d Thursday in June.

The first session commences on the 2d Monday in August, and closes on the 3d Thursday in December.

Second session commences 2nd Monday in January, and closes 3d Thursday in June.

The vacations are from the 3d Thursday in December to the 2nd Monday in January, and from the 3d Thursday in June to the 1st Monday in August. All of which is respectfully submitted.

Q. H. TROTMAN, *Chairman.*

(C.)

The Committee on Sunday Schools report: This Institution is one of great importance and of vital interest. It was established on the best principles; having for its object the mental and moral improvement of the human family. Many of the youth of our country have received in Sunday Schools the rudiments of education and have been enabled to read the Scriptures of Truth. But the great advantage is, the religious influence which these "nurseries of the church," have exerted on the communities among which they have been located. Thousands can bless the Lord for the privileges they have enjoyed in this Institution; numbers have been brought to a knowledge of the truth through its means, and many into the ministry of the gospel. While we rejoice and praise the Lord for the good which has been effected in this channel of mercy, we regret that so many who profess to support and patronise Sabbath Schools, are careless and neglectful in sustaining so useful an institution. We regret that there should be any person at this day and at this time of light and information, who should refuse to send their children to these schools, and argue that teaching in them is a violation of the Sabbath day. We hope that the day is not far distant when these mists will be driven away, and all our churches report themselves as having large and flourishing Sunday Schools under their care. In conclusion, we would recommend all the Churches to use exertions to get up a Sunday School in each of their limits.

JAMES DELK, *Chairman.*

(D.)

Home Missions.

The Committee having availed themselves of all the information in their reach, have come to the conclusion that good has been effected in pursuing the course marked out by the Association last year. The fact that our ministers have not treated the decision of the last Association with the respect to which it was entitled, has in a measure paralyzed the effort. Believing that the effort will be the same, from the continued existence of the same cause, we feel at a loss what course to recommend. Some of our brethren have

travelled through the Association, but most of those who have travelled, have neglected the destitute regions, where their labors were mostly needed; and many from whom we had a right to expect better things have not travelled at all. Our object should be to supply the destitute, those places which our brethren in the ministry seldom visit. Because of this failure, the object we have designed to accomplish has been defeated. Hear, for example, the cry from Washington and Tyrrell, "Send us a preacher and we will sustain him." Allow your Committee to direct your attention to that region of country from Plymouth to Little Alligator, a circuit of 56 miles, in which there is not a Baptist preacher (save Br. Patrick, whose feeble health prevents his laboring much in his master's cause.) Here the people are begging for the bread of life, saying "come over and help us." Now, brethren, will you shut your ears to their cry and suffer them to perish for want of knowledge, when you have it in your power to supply their wants? Could each member of this Association visit that section for himself, we feel he would say, send them a preacher. As your Committee do not wish to consume time unnecessarily, expecting to accompany the report with remarks, we therefore beg leave to offer the following resolutions:

Resolved 1st, That this Association engage the services of some brother to travel and preach from Plymouth to Little Alligator, once in two weeks, and preach at every place where an opportunity offers.

Resolved 2nd, That this Association shall amply compensate the brother for his services, provided he shall not be sustained by friends on that side of Albemarle Sound. All of which is respectfully submitted by the COMMITTEE.

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(E.)

Temperance.

Your Committee beg leave to report. We believe that so much has been said on the subject recently, that a long report is unnecessary. Temperance should not be confined to ardent spirits only, we should be temperate in all things; and therefore recommend the adoption of the following resolutions:

1st. That our ministers lay this matter before their congregations, and in mild terms persuade them to become temperate in *all* things.

2nd. That our brethren be recommended to patronize those periodicals whose object is to promote temperance. All of which is most respectfully submitted for your consideration.

M. W. JONES, *Chairman.*

(F.)

N. C. Baptist State Convention.

This Association has long since taken a decided stand in favor of the Convention. We deem it unnecessary to say much with a view of exciting you to action. Though the delegation and contributions have been smaller for the past two years than usual, we are unwil-

ling to believe that you are indifferent about the future prosperity of the Convention. If, however, you fail to send up delegates and liberal contributions to the next Convention, we shall be compelled to admit what we at present feel unwilling to believe. The fact that there is no agent in the field for the Convention, is one great cause of our apathy. An institution of this kind cannot prosper without the services of a suitable agent. The visits of a faithful agent will lead us to see our wants, and stimulate us to attend to these matters—while they will cheer the friends of our Zion. They will animate our brethren, and excite the churches on the subject of Missions, in a manner that it would be difficult for pastors to do. We do not undervalue the services of pastors, but feel assured that observation fully justifies us in the belief, that a faithful, able, prayerful agent, who is the servant of the Convention, in a great measure can excite a deeper interest in the cause of the Convention than a settled pastor. The next session of the Convention will be held in the limits of this Association, at Murfreesboro, and will meet on Friday before the 3d Lord's day in October next. As it has come thus near us, much will be expected of us. All of us are able to assist, and shall it be said we are not willing? Brethren, "we hope better things, though we thus speak." As no agent will visit us the present year, we recommend the adoption of the following resolution:

Resolved, That our ministers be affectionately recommended to preach a missionary sermon immediately before the meeting of the Convention, and that the deacons be requested to aid in securing funds for the Convention, by public collection or otherwise.

R. McNABB, *Chairman.*

List of Ministers ORDAINED and *Licensed* in the Chowan Association, and their post offices.

Names.	Post Offices.
JOSEPH G. BARCLAY,	Jackson.
STEPHEN BAZEMORE,	Windsor.
Josiah H. Brooks,	Woodville.
A. M. CRAIG,	Britton's Store.
A. A. Connella,	Murfreesboro.
M. CORBELL,	Powell's Point.
Benj. S. Dozier,	Shiloh.
EVAN FORBES,	Shiloh.
DAVID HARRELL,	Windsor.
JNO. HARRELL,	Suffolk, Va.
WM. H. HARDEE,	Jackson.
THOS. HOGGARD,	Pitch Landing.
ED. HOWELL,	South Quay, Va.
M. W. JONES,	New Lebanon.
REUBEN LAWRENCE,	Windsor.
R. Jordan,	Elizabeth City.
M. L. Mizell,	Windsor.
JAMES NASH,	Elizabeth City.
B. NIXON,	Edenton.
JNO. NOWELL,	Coleraine.
SILBY PATRICK,	Columbia.
Wm. Pierce,	Windsor.
JESSE POWELL,	Halifax.
AMOS RAYNER,	Winton.
JAMES ROSS,	Windsor.
Dossy Sanderlin,	Jonesboro.
HENRY SPEIGHT,	Middle Swamp.
G. M. THOMPSON,	Murfreesboro.
Q. H. TROTMAN,	Mintonsville.
ABR'M TWINE,	Mintonsville.
THOS. WAFF,	Edenton.
Elijah Wicker,	Powell's Point.
WM. WHITE,	Ballard's Bridge.
HENRY WHITE,	Windsor.
HARVEY J. WHITE,	St. Johns.
Wm. White,	Windsor.

MINUTES

OF THE

THIRTY-EIGHTH ANNUAL MEETING

OF THE

CHOWAN BAPTIST ASSOCIATION,

HELD WITH THE CHURCH AT

BUCKHORN CHAPEL, HERTFORD COUNTY,
NORTH CAROLINA.

MAY 18—20, 1843.

RALEIGH:
T. MEREDITH, PRINTER, RECORDER OFFICE.

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MINUTES, &c.

THURSDAY, May 18th, 1843.

The Introductory was delivered by Elder Trotman from 1 Peter i. 5. "Who are kept by the power of God through faith unto salvation," &c.

After a short intermission, the delegates were called together by the Moderator of the last Association. Prayer by Elder Thompson. Bro. Samuel T. Bond was chosen Assistant Clerk.

Letters from the Churches were then called for, from which the following table was prepared. See next page.

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CHURCHES.	DELEGATES.	Baptized.	Rec'd by letter.	Restored.	Dismissed.	Excluded.	Deceased.	Whites.	Colored.	Total.	Funds.
Ahoskie,	A. J. Askew, J. Chamblee, J. Barnes.	54	4		7	8	5	261	86	349	2 00
Antioch,	L. Daniel.*	6	1							33	1 50
Ballard's Bridge,	Wm. White,* B. Welch, R. Perry.	74	3	4	7	3	3	296	31	327	2 00
Bethel,	R. Felton, J. Maddre, W. M. Fleetwood.	103	4	1	2	2	4	184	9	193	3 00
Bethlehem,	T. Hoggard, H. M. Jones, Wm. P. Britton, Junr.	50	5	1	2	2	2	116	24	141	2 00
Buckhorn,	James Worrell, B. Moore, J. H. Gatling.	35						45	20	65	1 50
Capehearts,	A. Morriss,* W. A. Williams,* A. Coffield.*	23	4		2	2	3	131	27	158	1 50
Cashie,	J. S. Tayloe, T. Gilliam, Wm Falk.*	29		1	4			208	100	308	2 50
Coleraine,	J. Nowell, J. Downing, J. Smith.	139	2	3	3	2	8	267	196	463	3 00
Conneconara,	*J. Powell*, E. Pope.*	2			2	1	1	54	18	72	2 00
Cool Spring,	W. Cross,* A. Hill,* J. Mathews.	39	2	3	3		1	140	26	166	1 50
Connaritsa,	S. Bazemore,* H. S. Mitchell, G. Williford.	18		1	4	5	2	168	42	210	2 00
Edenton,	T. Waff, M. Gregory, S. T. Bond.	21	1	3	1	3	6	63	80	143	2 00
Elizabeth City,	J. Nash, R. Simpson, G. W. Kellenger.	69		1		1	10	185	7	192	2 00
Free Chapel,	No delegation nor letter.									18	
Great Fork,	John Harrell, O. P. Savage,* T. Pierce.	15						71	14	85	1 00
Holly Grove,	Henry White, J. P. Freeman, J. Mitchell.	12		1	4			27	34	61	50
Little Alligator,	D. Harrell, S. Patrick,* J. N. Combs.*	12						40	5	45	1 00
Meherrin,	H. D. Jenkins, S. Polkinghorn, D. Vincent.	48	1	2	4	1	3	178	160	338	2 00
Middle Swamp,	N. Speight, S. Rountree, W. Riddick.	12	4			6		100	20	120	1 50
Mount Tabor,	D. Gatlin, T. Barnes, J. P. Bridges.	56	4		8	2		62	20	82	2 00
Piney Grove,	J. D. Goodman, Wm. Gatlin, E. Howell.	13				1	3	53	18	71	2 00

Pleasant Grove,	H. J. WHITE, A. J. Perry, G. C. Moore.	8	2		1	1	1	61	9	70	2 00
Potecasi,	G. M. THOMPSON, J. Baum, John Peele.	41		1	5	21	4			222	2 00
Powell's Point,	No delegation.							50	5	55	1 00
Providence,	John Brocket, J. D. Cook, I. Baxter.*	8	1		1		3	48		48	1 50
Quankey,	J. Edwards, J. G. BARKLEY.	7			1			35	20	55	1 00
Ramoth Gilead,	M. W. JONES,* E. Williams, J. Carver.	50	1	1	1	2	2	63	43	106	1 00
Republican,	J. J. Green.					2	1			64	1 00
Roanoke Island,	No delegates nor letter.							49	8	57	
Rocky Hock,	G. Fleetwood,* W. L. Smith, P. F. White.*	39	7	1	5	3	1	132	5	137	1 50
Ross' Meeting-House,	*M. L. Mizells*, W. J. Mitchell, J. Todd.	65	4	2		4	1	248	31	279	1 50
Sandy Run,	L. W. Thompson,* J. R. Powell, J. A. Tyler.*	12	2		1		2	131	33	164	1 50
Sandy Cross,	Q. H. TROTMAN, W. Stallings, J. H. Riddick.	65	4	1	5	1	4	195	15	210	2 00
Shiloh,	E. FORBES, A. Berry,* J. Walston.	27	2	7	4	4	7	257	26	283	2 00
Sound Side,	J. Halsey,* A. Dillon,* J. Rhodes.*	6					1	25	1	26	1 00
Shady Grove,	J. P. Etheridge, H. W. Lee.* G. Perkins.*			2	2			36	4	40	50
Salem,	*P. Jordan*, T. L. Brasher,* E. H. Perkins.*	1	1				3	46	8	54	1 00
Sawyer's Creek,	M. Sanderlin, J. Humphries, J. B. Morgan.	32	2	2	7	3	11	156	32	188	1 50
Smith's Church,	G. Stancil, J. Edwards, James Barkley.	55			2	6	7	307	17	324	2 00
Spence's M. H.	J. M'Pherson, W. Overton,* E. M. Bright.	49	1	2		1	1	37	31	68	1 00
Toppim.	E. M. Moore, B. H. Webb, J. Pratt.*	33	2	2			3	80	3	83	2 00
		1329	64	40	88	87	103	4575	1228	6173	

Those marked thus * were absent; those in SMALL CAPITALS are ordained ministers; those in *italics* are licentiates.

There are 11 Sabbath Schools; 98 teachers; 510 scholars among our Churches.

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The list of delegates was then called, and the Association organized.

Dr. G. C. Moore was elected by a private ballot Moderator for the ensuing year.

Elders Jones, Murfee, and Owens, were recognized as the delegates from the Va. Portsmouth Association; a number of their minutes were laid on the table and a corresponding letter contained in them was read.

Elder Meredith, Professor John B. White, and Bro. C. W. Skinner, were invited to take seats with us, and aid us in our deliberations.

Brethren Brocket, Stallings, and J. W. Barnes, were appointed a committee to secure means to relieve Elder Trotman from difficulties brought upon him in consequence of his becoming responsible for the expenses incurred in the publication of the "Review of the Antiquity of the Baptist Church," by Dr. C. Lillybridge.

Elder Reuben Jones was requested to preach the Conventional Sermon on Saturday, instead of the brethren who were appointed for that purpose.

The Pastor and Deacons of this Church were appointed a committee to supply the stand with preaching until Lord's day.

Elders J. Harrell, Thompson, Murfee, and brethren J. Powell and White were appointed a committee to enquire into the expediency of ordaining Brother Mizells.

Elders Trotman, John Harrell, and Nowell, were appointed a committee of arrangements.

Inasmuch as the clerk assumed the responsibility of publishing a notice that the Association would meet on Thursday instead of Wednesday, as agreed on, at our last Association, it was agreed that the conduct of the clerk meets our approbation.

On motion, Association adjourned to 9 o'clock, A.M. to-morrow; prayer by Elder Jones.

FRIDAY, May 19th, 1843.

Association met at 9 A. M. Prayer by Elder Murfee. Roll was called—Rules read. Elders Howell and Daughtry, and Brethren Cross and Worrell, were invited to seats, and aid in deliberation.

Committee of arrangements reported; report received, and Committee discharged.

The Committee appointed by the last Association to confer with a like Committee from the Kehukee Association, were allowed until the next meeting of this body to prepare their report.

The Committee appointed to visit the church on Roanoke Island, not being prepared to report, were instructed to report to the next Association, subject to the same restrictions that were imposed by the last Association.

Committee on ordination of Brother Mizells reported favorably. Ordered that Brother Mizells be examined before the Association soon after organizing to-morrow, and that Elder Meredith examine him.

Brethren Sanderlin and Brocket were requested to visit such of the churches below, as were dissatisfied about receiving their minutes, and explain to them the causes, &c.

Elder Nowell, brethren Tayloe, Perry, Brocket, Felton, Riddick and Skinner, were appointed a Committee on the division of the Association; the committee were allowed to sit during the Association.

Brethren Peele, Wheeler, and Gilliam, were appointed a standing Committee on Sunday Schools, to whom all Sunday Schools in our limits are requested to make annual reports at every meeting of the Association.

Brother Thomas Gilliam was appointed to write to the Virginia Portsmouth Association; Brother Jon. S. Tayloe, to the Tar River; Brother A. J. Perry, to the Concord; and Brother A. J. Askew, to the Neuse Association.

Elders Speight, Trotman, John Harrell, Waff, and Brother B. Moore, W. Riddick, and S. Worrell, were appointed to represent us in the Virginia Portsmouth Association.

Elders Thompson, Barkley, Hardie, and brethren *Powell* and Daniel, were appointed to the Tar River Association.

Elders Barkley, Hardie, and the Moderator, to the Concord.

Elders Hogwood, H. White, and N. J. White, to the Neuse Association.

Brethren Peele, Stallings, and W. Riddick, were appointed a Committee on Finance.

The Asssociation took a recess to allow the Committee on Finance to prepare their report.—On re-assembling the Committee on Finance presented the following

REPORT:

Amount in the Treasury, - - - - -		$62 25
Present contributions, - - - - -		63 00
		$125 25
Contra.		
Paid for printing Minutes of 1842,	$50 00	
" " transcribing, &c.	15 00	
		65 00
Balance in the Treasury - - - -		$60 25

Committee on the division of the Association reported; report received, and Committee discharged; see Appendix letter A.

Brethren White, Tayloe, and Meredith, were appointed a Committee on Wake Forest College.

Elders D. Harrell, Forbes, and Brother Humphries, were appointed a Committee on the Itinerancy.

Elders Meredith, Waff, and Thompson, were appointed a Committee on the claims of the N. C. Baptist State Convention.

The rules for government of the Association were amended so as to require every member of the Association to vote; in case of a known refusal, the member refusing shall be called on for the reasons of his refusal.

Elder Trotman, Brother Wheeler, and Bond, were appointed a Committee on periodicals.

Elders Reuben Jones, Barkley, and Brother Stallings were appointed a Committee on a Depository of the works of the American Baptist Publication and Sunday School Society.

Brethren Tayloe and Gilliam were appointed a Committee to prepare a biographical notice of the late Reuben Lawrence, deceased.

Elder Nowell and Brother A. Thomas were appointed to notice the death of the late Brother James Ward, deceased—and the clerk to prepare a similar notice of the late Elder A. Rayner, deceased—all to be appended to these minutes,

Association agreed to hold its next meeting with the church at Yoppim, on Thursday before the 3rd Sunday in May, 1844, and Elder J. G. Barkley was appointed to preach the introductory, Elder Nowell his alternate.

Elders Meredith, Jones, and Trotman, were chosen by ballot to occupy the stand on Lord's day.

The clerks of all the churches were requested to prepare a history of their respective churches, and transmit to the clerk, by mail, Murfresboro, *without delay*, so that our churches may preserve, in a durable form, the materials of their history, as the clerk will transmit each, to Rev. D. Benedict, who will issue an improved edition of the "*History of the Baptists*" in the course of a few months.

On motion, adjourned to 9 A. M. to-morrow; prayer by Elder J. Harrell.

SATURDAY, May 20th, 1843.

Association met at 9 A. M.—prayer by Elder Nowell.

Roll was called. Brother Moses L. Mizells was then examined by Elder Meredith, in the presence of the Association, and the examination proving satisfactory, it was agreed that he be ordained; and that Elders Ross, Nowell, Hoggard, be the ordaining presbytery; and that Brother Mizells be ordained at his own church, on 4th Lord's day in June next.

Brother Gilliam handed in a letter to the Virginia Portsmouth Association. Brother Tayloe handed in one to the Tar River Association, Brother Perry to the Concord Association; and Brother Askew, not having prepared the letter for the Neuse Association, was allowed to write it off and hand it to the officers of the Association for examination.

Committee on Wake Forest College reported; report received; Committee discharged; ordered to be printed. See Appendix, letter B.

Committee on the Itinerancy reported; report received; Committee discharged; ordered to be printed. See Appendix, letter C.

Elder Wilcox and Brother Smithwick, delegates from the Tar River

Association, now appeared in our midst, and laid on our table a quantity of their minutes. They were recognized as delegates, and cordially invited to seats with us.

Committee on the North Carolina Baptist State Convention reported; report received; and Committee discharged. See Appendix, letter D.

The Association then took a recess of one hour to hear the Conventional Sermon, by Elder Reuben Jones; the collection after sermon amounted to $26; the Church of Ahoskie sent up $6 45; Coleraine $2 87 1-2 for Foreign Missions; and Sandy Run $4 46.

Committee on Periodicals reported; report received, and committee discharged; ordered to be printed. See Appendix, letter E.

The clerk was instructed to ascertain from Dr. Lillybridge the number of Reviews on hand, and dispose of them for the benefit of the North Carolina Baptist State Convention.

Committee on the Itinerancy of the past year, reported, that the labors of our missionary, Elder D. Harrell, had been much blessed to the upbuilding of the cause in Washington and Tyrrell counties. Report received, and the Committee discharged.

The churches were then called upon in order, to aid in relieving Elder Trotman from liabilities incurred by the publication of the "Review of the Antiquity of the Baptist church."

The Association went into a Committee of the whole, for the purpose of devising means to compensate our missionary, who had not received sufficient compensation in his field of labor; after full discussion the Committee rose and reported progress. The Association agreed to adopt the recommendation of the Committee, that this body assume the payment of $100 to Elder Harrell, for missionary services.

Elder Thompson was appointed to preach the conventional sermon before the next Association.

The Bertie Union Meeting, through the Moderator, paid $6 72, and the church at Coleraine $5 31, for the relief of the Baptist church in Raleigh. Church at Coleraine sent up $3 12, and Piny Grove 50 cts. for superannuated ministers.

Resolved, That this Association sympathize deeply with our esteemed brother, Rev; A. J. Battle, in his recent trials, and are aware of the necessity that exists for a Baptist church in our metropolis; and we do therefore affectionately recommend our pastors and churches to step forth in aid of the church in Raleigh.

Ordered that 2000 copies of these minutes be printed.

The following brethren were elected the Executive Committee for the year. Lewis Bond, Jno. Peele from the Bertie Union meeting: C. W. Skinner, W. Stallings from the Yoppim Union meeting: Abner Berry and Jno. Brocket from the Camden and C. Union meeting.

Committee appointed to say how much each church should contribute

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to make up $100 for Elder D. Harrell, reported; Report received and Committee discharged. Ordered to be printed. See letter F.

Committee on the book Depository reported. Report received and Committee discharged. Ordered to be printed. See letter G.

The Clerk was appointed to distribute the minutes in the Bertie Union Meeting; Elder Speight in the Yoppim; Brother Sanderlin in the Camden and Currituck; and Elder Harrell in the Washington and Tyrrell Union meetings.

Resolved, That this Association return their thanks to the inhabitants of Manney's Neck for their great kindness to us since we have assembled at Buckhorn Chapel.

G. C. MOORE, Mod'r.

S. J. WHEELER, Clerk.

LORD'S DAY, May 21, 1843.

Although the preceeding days of our meeting were rendered very disagreeable in consequence of the cold and rainy weather, yet on this day we were favored with a clear, pleasant day, and the word of life was proclaimed to a large and attentive audience by Elders Meredith, Jones and Trotman. We sincerely pray that the Holy Spirit may make the word spoken the instrument of great good.

APPENDIX.

A.

The Committee, to which was referred the division of the Association, beg leave to

REPORT:

That in consequence of the subject not being generally known in the Churches, we think it desirable that their voice should be taken before the next Association, and report in their annual letters. We do, therefore, think it inexpedient to divide the Association at present.

JOHN W. BROCKET, *Chairman*.

B.

REPORT ON WAKE FOREST COLLEGE.

Your Committee are pleased with the information they have received from Wake Forest College. From the last minutes they learn that there is connected with the College an English and Classical Department—an arrangement they think well adapted to the wants of the denomination. This affords an opportunity to obtain a good English education, and also a Classical and Collegiate one; or at least it affords an opportunity for students to advance as far as their parents or guardians may think advisable. No efforts seem to have been spared, either on the part of the Trustees or Teachers, to make the Institution every thing that is desirable for obtaining a thorough and useful education.

The Institution has felt, however, the effects of the pressure of the times, and its number of students has somewhat diminished, though not more than might reasonably be expected. Its friends should, therefore, feel themselves called on to invite attention to the Institution, and to use their influence in procuring students. A new life and energy should be thrown into every movement. No cause exerts such deep and lasting influence as that of education, and none is more worthy of our efforts and charities.

During the year, there has also been a gracious out-pouring of the Holy Spirit, and many have been made to rejoice in God. Such tokens of the smiles of our Heavenly Father should encourage every heart. They show that our labors are not in vain in the Lord.

We, therefore, with confidence commend it again to the Churches, and ask for it their prayers and influence, that its advantages may be generally appreciated, and that it may become a blessing to the community, and an ornament to the Church.

The Commencement is held on the 3d Thursday in June.

The Winter Session commences the 2d Monday in January, and closes the 3d Thursday in June.

The summer Session commences the 2d Monday in August, and closes the 3d Thursday in December.

The vacations are from the 3d Thursday in June to the 1st Monday in August, and from the 3d Thursday in December to the 2d Monday in January.

All of which is respectfully submitted by the

COMMITTEE.

C.

REPORT ON ITINERANCY.

Brother Moderator and Brethren:—

It becomes my duty on this occasion to impart to your body what I have done during the Associational year which has just closed. According to the request made to this body at its last session, by the Churches and people in Washington and Tyrrell counties, and also in accordance with the movements of this Association, in relation to said Churches and people respecting a preacher, in procuring and sending them one, I therefore beg leave to submit the following as my report to this Convention, viz:—

I commenced my labors 19th June, 1842, in the town of Plymouth, and from there to Little Alligator was my field of labor, a space of about 58 miles from Plymouth, in which field I have been laboring ever since. I had 18 regular appointments in each month, and have been enabled to meet my appointments, and to preach on almost all occasions, notwithstanding the great abundance of rain which we had since I commenced over there, the day of the first storm not excepted. If I have ever done my duty in trying to preach to any people, since I first commenced trying to preach the Gospel of Christ, it certainly has been done in relation to the people in Washington and Tyrrell counties, where I have travelled, and I hope not without some good having been done. My last tour terminated the 10th of the present month, so that, from the Association 1842 to the Association 1843, I have travelled and preached, as I was directed so to do by your body, and in going to my appointments twice a month. I have received and baptized 18 converts, and received $109 17 for my services, and paid for ferriage $36 25.

All of which is respectfully submitted,

DAVID HARRELL.

We, the Committee appointed on the subject of Itinerancy, have considered the circumstances of the case, and beg leave to direct the attention of

the Association to the destitute situation of the counties of Washington and Tyrrell for want of preaching, and hope that some step will be taken by which they may be supplied with preaching. There is a large field for labor, and a bright prospect for good to be done. They are very destitute in that section, having no preacher save old bro. Patrick, and he is not able to preach, and unless they can be supplied they must suffer and die, or at least our cause must. We think good has been done the past year. We do not direct the Association what step to take in relation to this matter, we only wish to bring the subject before them, that they may devise some plan by which the destitute may be supplied, our cause advanced, and the name of our dear Redeemer glorified.

All of which is respectfully submitted by the Committee.

DAVID HARRELL, *Chairman.*

D.

REPORT ON THE NORTH CAROLINA STATE CONVENTION.

The Committee on the N. C. Baptist State Convention, would respectfully submit the following

REPORT:

The N. C. Baptist State Convention contemplates three primary and important objects—the promotion of Foreign Missions—the support of missionary operations within the limits of our own State—and the promotion of ministerial Education among our own churches. These objects are such as to address themselves at once to the understandings and the hearts of all our liberal brethren. They all admit the importance of ministerial education. They all recognise the value of missionary labors, otherwise called itinerant preaching, among our destitute churches and neighborhoods, and they generally favor the enterprise of missionary effort among the heathen. According to this view of the subject, the objects contemplated by the Convention cannot be otherwise than approved, and highly commended, by the members of this Association.

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Besides the objects more immediately contemplated by the constitution of the Convention, there are sundry other benefits of a secondary nature, which cannot fail to result from its operations. One of the most pleasant and important is the promotion of union, and general acquaintance and co-operation. The fact that it occasions an annual convocation of brethren from different and distant sections of the State, cannot fail to have the most delightful and beneficial tendency.

In fact, the influence of this institution, since its organization, though but very partially sustained, has done more to unite the views, and feelings, and general co-operation, of our brethren in the State, than all other means put together. Just so far, therefore, as we are desirous of promo-

ting general concert of feeling and acting among our brethren and churches, in this State, we ought to be found patronizing this institution.

It is to be much regretted, however, that the claims of our Convention in this State, have never been fully nor properly estimated. While a few of our brethren have taken an active and conspicuous part in sustaining its interests, and promoting its influence, the great mass of our Churches, even those that are favorable to liberal and beneficent effort, have done little or nothing in its behalf. This is a state of things which the active friends of the institution have viewed with grief, and, as far as possible, have endeavored to correct.

It is hoped, however, that, by a patient continuance in well-doing, on the part of the friends of our Convention, the cause will gradually acquire strength in the estimation of our brethren, and the community in general; and that our Convention, which has been thus far a plant of doubtful growth, will eventually extend its branches, until its fruit and its beauty shall be seen and acknowledged by all.

In view of the foregoing statements, your Committee would respectfully recommend the adoption of the following Resolutions:—

1. *Resolved*, That the North Carolina Baptist State Convention has claims on the favorable consideration, and active support, of the Churches connected with this Association.

2. *Resolved*, That the pastors of Churches be respectfully requested to preach a discourse, in their respective congregations, annually, designed to bring the claims of the Convention fully before the people.

3. *Resolved*, That the congregations be recommended to institute what is called "a cent a week Society," in their respective bounds, for the benefit of one or more of the objects of the aforesaid institution.

All of which is respectfully submitted.

T. MEREDITH, *Chairman.*

E.

The Committee, to whom was referred the subject of Periodicals, would beg leave to offer the following, as their

REPORT:

It is well known by all that have reflected seriously on the subject, that, prior to the existence of a religious paper being published in our State, that the Baptists, and the friends of the Baptists, suffered very many inconveniences for the want of that information, that alone could be imparted through that medium. In consequence of which they were strangers to each other, and to their different modes of operation in various parts of the State; hence it was, that our views were misrepresented, and our claims as a denomination were set at nought. These inconveniences, together with the respectability of our number, and the wealth of the denomination, and the anxiety of our most influential Brethren for co-oper-

ation, induced our beloved Bro. Meredith, at a very heavy expense, to commence the publication of the "Baptist Interpreter;" and, notwithstanding the vast amount of benefit we have derived from its publication, yet it was soon found to be insufficient to meet the wants of the denomination. Hence the cry was, we must have a weekly paper. Our brother Meredith, still willing to yield to the solicitations of those he so dearly loved, made still greater sacrifices in complying with the request of the denomination, by publishing the "Biblical Recorder," which continued to visit us regularly every week for several years. At length its publication was suspended, no doubt for the want of that aid that it was the duty of the denomination to afford. Here it was that we began to feel that our old familiar friend had forsaken us; we then heard the cry from all parts of the State for a resumption of the Recorder; and now, under circumstances with which the most of you are familiarly acquainted, the Recorder has been resumed, and calls aloud upon us, as a denomination, to sustain it, not simply for the reasons above assigned, but for other reasons of greater moment. It is through this medium that our views and feelings as a Church can, and have been made known to the world; and it is through this medium that our editor developes his gigantic mind in the defence of the doctrine and ordinances of the gospel, that we, as a Church, hold so sacred. And now, brethren, shall we stand by and look on with indifference, and not lend a helping hand in sustaining this laudable enterprize, when all that is wanting on our part is to procure a sufficient number of subscribers, and those who subscribe to be punctual in meeting their engagements, and the work will go on well. The Baptists then will have the unspeakable pleasure of beholding the work of the Lord prospering in the hands of his faithful servants. And now, in view of the great amount of good that would be accomplished by making a proper effort, we beg leave to offer the following Resolution:—

Resolved, That each member of the Association pledge themselves to use all lawful means to procure at least one subscriber for the Recorder in every family within the bounds of the Association.

All of which is respectfully submitted.

Q. F. TROTMAN, *Chairman*.

F.

Your Committee would report that they have had the subject committed to them under consideration and recommend that the churches contribute as follows, in case the pledges made to the last association shall not be redeemed by friends in Washington and Tyrrell. Ahoskie, $5; Antioch, $2; Ballard's Bridge, $3; Bethel, $4; Bethlehem, $2; Buckhorn, $5; Capehearts, $4; Cashie, $5; Colerain, $5; Conneconara, $2; Cool Spring, $1; Connaritsa, $4; Edenton, $3; Elizabeth City, $3: Free

Chapel $2; Great Fork, $1; Holly Grove, $2; Little Alligator, $2; Meherrin, $5; Middle Swamp, $2; Mount Tabor, $3; Piney Grove, $2; Pleasant Grove, $5; Potecasi, $5; Powell's Point, $2; Providence, $3; Quankey, $1; Ramoth Gilead, $1; Republican $1; Roanoke Island, $1; Rocky Hock, $1; Ross' Meeting-House, $3; Sandy Run, $3; Sandy Cross $3; Shiloh, $1; Sound Side, $2; Salem, $1; Sawyer's Creek, $3; Smith's Church, $5; Spense's M. H. $1; Yoppim. All which is respectfully submitted by the COMMITTEE.

G.

The Committee, to whom was referred the subject of establishing a Book Depository in the bounds of the Chowan Association, beg leave to report as follows:

Approbating, as we do, the glorious design contemplated in the organization of the Baptist Publication and Sunday School Society; believing that the high-toned intelligence, the elevation, and future prosperity of our denomination is most intimately connected with the success of this enterprise; and looking upon a wisely constituted, and well managed Book establishment as a great moral engine, exerting a tremendous influence upon the springs of human action, arousing the native and dormant energies of the soul, and moulding the character of future generations; excited and impelled by these considerations, we can but heartily embrace every opportunity and plan that may be calculatad to advance this most noble institution. We have seen the tremendous power of this sort of machinery, as wielded by the Book Concerns of other denominations. They concentrate their united energies and resources in founding and sustaining this institution as the right arm of their strength, the great lever power of their success and glory.

While other denominations are accomplishing such wonders, through the electric powers of the press, we must not remain inactive. We have a Publication Society yet in its infancy, that greatly needs our liberality, and our united and vigorous co-operation. In view of the importance of this institution, we reeommend the following resolutions, viz:

Resolved, That it is expedient that a Book Depository of our own publications be established in the town of Murfreesboro', as soon as practicable.

Resolved, That Colporteurs be employed, if possible, whose duty it shall be to circulate our books through the length and breath of the Association.

Resolved, That the ministers, and brethren generally, interest themselves in raising contributions for this society, and in buying and selling its publications.

Respectfully submitted.

COMMITTEE.

MINUTES

OF THE

THIRTY-NINTH ANNUAL MEETING

OF THE

CHOWAN BAPTIST ASSOCIATION,

HELD WITH THE CHURCH AT

YOPPIM CHAPEL, CHOWAN COUNTY, N. C.

MAY 16—18, 1844.

RALEIGH:
Printed at the Recorder Office.

MINUTES, &c.

YOPPIM, CHOWAN CO., N. C.
Thursday, May 16th, 1844.

The introductory was delivered by Elder John Nowell, from Mark iii. 35. "For whosoever shall do the will of God &c."—

After a short intermission, the delegates were called by the Moderator of the last Association; prayer by Elder Saml. Wait. Brethren A. J. Askew and S. T. Bond were chosen assistant Clerks.

Letters from the churches were then called, from which the following is a synopsis:—

AHOSKIE. Enjoys the ministerial labors of Eld. J. Nowell every 4th Lord's day and Saturday before. Church has not been blessed in its special effort, as in former years, in consequence of the very great sickliness prevalent among the members; but they are not discouraged and are resolved never to forsake the bloodstained banner of the cross, which is nailed to the mast. Are opposed to a division of the Association. Statistics are, baptized 5, dismissed 7, excluded 5, deceased 6, in fellowship 241 white, 97 colored, total 338. Delegates, A. J. Askew, W. O. Wynns, & Jno. Chamblee, with $2 to the fund. Sabbath School of 90 Scholars, 13 teachers. A. J. Askew, Clerk.

ANTIOCH. This church is situated in Halifax Co. but has sent us neither delegate nor letter.

BAL. BRIDGE. Is under the care of Elder Wm. White, who ministers to the church on second Lord's day and Saturday before. They enjoy the labors of three other ministers. Is opposed to a division of the Association. Church is experiencing rather a wintry time, although all is peace.—Statistics, baptized 9, restored 2, dismissed 10,

excluded 1, deceased 11. In fellowship, 286 whites, 30 colored, total 316. Delegates, Wm. White, Geo. White, Wm. Privat; and $2 to the fund. Thos. Satterfield, Clerk.

Bethlehem, Elder Thos. Hogwood pastor. Monthly meeting on 2d Lord's day and Saturday before. Opposed to dividing the Association. Statistics, baptized 1, received by letter 3, dismissed 4, excluded 1, deceased 7. In fellowship, whites 109, colored 23, total 132. Sabbath school 6 teachers, 30 scholars. Missionary Society 40 members. Delegates, Thos. Hogwood, Wm. P. Britton, Howell M. Jones: $2 to the fund. A. Thomas, Clerk.

Bethel. Elder Trotman preaches for them on 3rd Lord's day and Saturday before. Have not enjoyed any remarkable revival during the year. Unanimously opposed to a division. Statistics, baptized 12, received by letter 4, excluded 1, deceased 12, whites 184, colored 12, total 196.—$3 to the fund. Delegates, Richard Felton, E. Felton, W. M. Fleetwood. W. M. Fleetwood, Clerk.

Buckhorn Prays that our present convocation may be as productive of good as the last, which induced many to say, "see how these christians love."—Elder Howell still labors for them in word and doctrine, on 2d Lord's day and Saturday before. Opposed to a division of the Association. Statistics, baptized 7, deceased 2, excluded 1, whites 42, colored 30, total 73. In Sabbath school 80 scholars, 18 teachers. School is made very interesting from the fact that a number of citizens, not professors of religion are zealously engaged in it. The church fervently prays that our Heavenly Father will make the S. School the means of the conversion and final salvation of all concerned. Delegates, J. W. Barnes, J. Worrell, and T. D. Vann; $1 to the fund. This young church is an interesting body, and her zeal in the S. School cause should put to blush many of her elder sisters.—J. W. Barnes, Clerk.

CAPEHEART'S — Church is living in peace, but cold and dull. Elder Henry White goes in and out before them in the ordinances of the Lord's house on 2d Lord's day and Saturday before. Opposed to dividing the Association. Petitions for next session of the Association. Statistics, baptized 22, received by letter 3, dismissed 1, deceased 6, whites 140, colored 30, total 170. Delegates A. Morris, Thos. Morris, Isaac Smith: $1 50 to the fund. Chas. Capeheart, Clerk.

CASHIE. — This ancient church, complains of coldness, but expresses gratitude that they are still spared. Eld. Harrell preaches for them on 1st Lord's day and Saturday before. Opposed to dividing the Association. Statistics, baptized 50, dismissed 2, deceased 15, excluded 1, total 340. Delegates, D. HARRELL, J. S. Tayloe,* W. Falk;* and $1 50 to the fund. W. Falk, Clerk.

COLERAINE — Is under the care of Elder Nowell and meets for worship on 3d Lord's day and Saturday before. The Lord has again blessed this active church. Unanimously opposed to a division of the Association. Statistics, baptized 21, dismissed 5, restored 4, excluded 5, deceased 6, whites 274, colored 203, total 477. Delegates JNO. NOWELL, J. Smith, J. W. Beasly;* and $3 to the fund. J. L. Morris, Clerk.

CONNECONARY — Meets for worship &c. on 4th Lord's day and Saturday before, under the ministration of Elder Barkley. Is in favor of dividing the Association. Statistics, baptized 12, dismissed 2, excluded 1, deceased 2, total 78. Delegates, E. Pope,* E. P. Powell;* and $2 to the fund. Jesse Powell, Clerk.

CONNARITSA, — Under the guidance of their faithful bishop, Stephen Bazemore—continues to hold up their light on 3d Lord's day and Saturday before; asks the prayers of the Association—opposed to dividing the Association. Statistics, received by letter 3, dismissed 1, excluded 3, deceased 4, whites 163, colored 43, total 206. Delegates, S. BAZEMORE,* Giles Mitchell, *Jno. M. Holladay;* and $2 to the fund. Willie Dunning, Clerk.

COOL SPRING. Observes 3d Lord's day and Saturday before, as days of worship, &c. Elder Speight preaches for them. They have some difficulties to contend with. Statistics, excluded 1, deceased 4, whites 140, colored 26, total 166. Delegates, Asa Hill, Jesse Piland,* Jno. Matthews; and $1 50 to the fund. J. Matthews, Clerk.

EDENTON. This church, once among our most enlightened and influential constituents, now mourn that their "harp is hung on the willows;" they have no minister; are a "flock without a shepherd." Opposed to dividing the Association. Statistics, whites 64, colored 119, total 183. Delegates, THOS. WAFF, T. P. Gregory, Richard S. Halsey; and $2 to the fund. S. T. Bond, Clerk.

E. CITY Meets for worship &c. on 4th Lord's day and Saturday before, under the care of Elder Forbes. Statistics, baptized 13, received by letter 1, restored 4, dismissed 2, excluded 2, deceased 7, total 201. Delegates, J. NASH, P. Prichard, G. Kellenger; and $2 50 to the fund. W. D. Prichard, Clerk.

FREE CHAPEL. No delegation, nor letter from this church.

GREAT FORK Is under the care of Elder Jno. Harrell, and meets on 1st Lord's day and Saturday before.—Have not commenced their Sabbath School yet; but will soon do so. Opposed to dividing the Association. Statistics, baptized 1, excluded 1, deceased 3, whites 66, colored 16, total 82.—Delegates, J. HARRELL,* O. P. Savage, A. R. Collins;* $1 to the fund. A. R. Collins, Clerk.

HOLLY GROVE Meets on 1st Lord's day and Saturday before. Elder Henry White pastor. Opposed to dividing the Association. Statistics, received by letter 1, dismissed 2, excluded 1, dead 2, total 57. Delegates, H. WHITE,* J. P. Freeman* and W. J. Freeman; and 50 cts. to the fund. J. S. Mitchell, Clerk.

L. ALLIGATOR Is suffering a wintry time; cannot decide as to the expediency of dividing the Association, and,

therefore, leave it to the Association. Statistics, baptized 2, expelled 2, total 45. Delegates, Selby Patrick, Jno. H. Coombs,* Turner Cohoon;* and $1 to the fund. No name to the letter.

Meherrin, Under care of Elder Thompson, meets on the 1st Lord's day and Saturday before. Friendly to benevolent institutions, but unable to do much on account of the burden, caused by rebuilding the house on the old site, and a house for the branch in Murfreesboro', although the branch in town observes the monthly concert. Thinks best to divide the Association. Deplores the violation of Sabbath day by persons fishing on Lord's days with seines—and presents a quere to the Association on the subject. 65 scholars in Sabbath school, 13 teachers, 297 volumes in Library. Delegates, H. D. Jenkins,* Saml. Polkinhorn,* S. J. Wheeler. Statistics, baptized 7, received by letter 4, restored 2, dismissed 4, excluded 4, deceased 2, whites 180, colored 161, total 341. S. J. Wheeler, Clerk.

M. Swamp Has chosen Elder Speight for their bishop.—Is opposed to a division of the Association. Statistics, baptized 19, received by letter 2, excluded 2, deceased 1, whites 101, colored 35, total 136. Delegates, H. Speight, W. Riddick, Jesse Matthews;* and $1 50 to the fund. In Sunday school 6 teachers, 40 scholars. Willie Riddick, Clerk.

Mt. Tabor Meets on 4th Lord's day, and Saturday before, under care of Elder Trotman. Opposed to a division of the Association. Statistics, baptized 8, excluded 2, deceased 4, whites 60, colored 22, total 82. Delegates, Jno. Vann, sen'r,* A. W. Darden, Wm. Darden. 70 scholars in Sabbath school, 12 teachers. A. W. Darden, Clerk.

Piney Grove Expresses her sympathy with their aged bishop, John Harrell. Is opposed to dividing the Association. Has a Foreign Missionary Society, and also a Home Missionary Society, and have sent up funds to the Association. Delegates, Wm. Lee, Wm. Gatlin, and E. D. B. Howell; and $2 to the fund. Statistics, baptized 28, re-

ceived by letter 1, dismissed 2, excluded 2, deceased 2, whites 46, colored 45, total 91. E. D. B. Howell, Clerk.

PLEA'T GROVE — Meets on 1st Lord's day and Saturday before, under the care of Elder Nowell. Statistics, baptized 2, received by letter 1, dismissed 6, Excluded 3, restored 1, whites 55, colored 10, total 66. Delegates, G. C. Moore, A. J. Perry,* J. L. Grimes;* and $2 to the fund. Opposed to the division of the Association. Wm. S. Tayloe, Clerk.

POTECASI — Meets on 2d Lord's day and Saturday before, Elder Thompson, pastor. Strongly recommends division of the Association. Statistics, baptized 29, dismissed 6, expelled 2, deceased 5, whites 192, colored 56, total 288. Delegates, G. M. THOMPSON, John Peele,* Isaac Baum; and $1 50 to the fund.

POWELL'S P'T — Has not been represented since 1842. Much to be regretted, as such a course not only tends to weaken the bonds of affection that bind them to their brethren, but really tends to their own destruction, by inducing supineness and indifference in the cause of Christ.

PROVIDENCE — Is under the care of Elder Jones, and meets on 4th Lord's day and Saturday before. Opposed to dividing the Association. Sabbath school has 6 teachers and 40 scholars. Statistics, excluded 3, deceased 3, received by letter 1, total 54, all whites. Delegates, Jno. D. Cook,* Isaac Baxter, Joseph Dey; and $1 50 to the fund. I. N. Baxter, Clerk.

QUANKIE — Meets on 3d Lord's day and Saturday before, Elder Barkly preaches for them. Is in favor of a division of the Association. Statistics, baptized 9, dismissed 4, whites 22, colored 38, total 60. Jno. Edwards* delegate; $1 to the fund. H. Fulgem, Clerk.

RAMOTH GILEAD — Rejoices in possessing the "Balm" longed for so plaintively by the prophet. Elder Jones, their under-shepherd, administers to them the word of life. Days of meeting, 3d Lord's day and

Saturday before. Thinks it better not to divide the Association. Statistics, baptized 19, restored 1, dismissed 4, deceased 6, whites 66, colored 50, total 116. Delegates, M. W. Jones, Job Carver, J. D. Stokely; and $1 50 to the fund. A. McPherson, Clerk.

Republican — Complains of coldness, but anticipates better times. Time of meeting, 2d Lord's day and Saturday before; Elder Bazemore preaches for them. Statistics, died 1, total 62. Wilie Bridger delegate. A. Cherry, Clerk.

Roanoke Island — Has not been represented since 1840. Church is in a desponding condition, but the Association has taken steps to aid her, and encourage her in her difficulties. With the aid of the Holy Spirit on their labors at this church, and also at Powell's Point on 3d and 4th Lord's days in September next, no doubt but these feeble ones will be strengthened and yet made to rejoice that there is a Balm in Gilead.

Rocky Hock — Meets on 1st Lord's day and Saturday before, Elder Nixon, pastor. Opposed to dividing the Association. Statistics, baptized 8, received by letter 6, dismissed 4, excluded 4, deceased 6, whites 133, colored 5, total 138. Delegates, R. Lassiter, John Bonner, John B. Webb; and $1 50 to the fund. 50 pupils in Sabbath School, and 12 teachers. R. R. Felton, Clerk.

Ross' M. H. — Meets on 4th Lord's day and Saturday before, Elder Hogwood preacher. Opposed to dividing the Association. Statistics, baptized 15, dismissed 3, deceased 6, excluded 5, whites 253, colored 37, total 290. Delegates, Moses N. Mizells, A. Mizells, H. W. White;* and $2 to the fund. J. White, Clerk.

Sandy Run — Is under care of Elder Craig, pastor. Opposed to dividing the Association. Statistics, baptized 13, dismissed 3, excluded 1, deceased 6, total 166. Delegates, L. W. Thompson,* J. R. Powell,* J. A. Tyler;* and $1 50 to the fund. T. Horn, Clerk.

SANDY CROSS — Instructs her delegates to move that the next Association shall meet on Friday. Days of meeting 1st Lord's day and Saturday before, Elder Trotman pastor. Opposed to dividing the Association. Statistics, baptized 5, dismissed 1, excluded 3, deceased 3, total 209. Delegates, Q. H. TROTMAN, W. Stallings, E. N. Riddick; and $2 to the fund. J. H. Riddick, Clerk.

SALEM — Is under care of Elder Trotman. Is opposed to dividing the Association. Statistics, baptized 3, received by letter 1, excluded 1, deceased 1, total 56. Delegates, *P. Jordan*, C. Saltonstall, E. H. Perkins; and $2 to the fund. E. H. Perkins, Clerk.

SAWYER'S CR'K — Regrets that there are those who have not erected a family altar in their houses, and who do not consequently strive for the conversion of their children and domestics as they should; there is, therefore, a levity and volatility in their children which greatly militates against their being brought to Christ. They live in an enemy's land, where Universalism abounds. Had a good meeting at the Union meeting, in July last, when the Lord blest them. Opposed to dividing the Association. Supplied by Elder Forbes. Statistics, baptized 19, received by letter 1, dismissed 1, excluded 4, total 213. Delegates, *Dossey Sanderlin*, M. Sanderlin, Jno. Humphries. J. B. Morgan, Clerk.

SHADY GROVE — Is in a cold state, having no pastor. Opposed to dividing the Association. Statistics, deceased 2, excluded 2, total 33. Delegate, J. Etheridge; 50 cts. to the fund. J. Etheridge, Clerk.

SHILOH, — Under care of Elder Jones; cherishes her Sunday School, and keeps up prayer meetings. Opposed to dividing the Association. Statistics, baptized 21, received by letter 1, dismissed 5, excluded 7, deceased 5, whites 252, colored 36, total 288. Delegates, E. FORBES, J. Walston, A. Berry; and $2 50 to the fund. S. Burgess, Clerk.

SMITH'S CHURCH — Meets on 3d Lord's day and Saturday before, Elder Thompson preacher. Is in favor of dividing the Association. Has passed through severe

trials during the year. Statistics, baptized 1, excluded 10, deceased 5, dismissed 5, total 305.—Delegates, W. J. Taylor, C. Whitehead; $2 to the fund. W. E. Stancill, Clerk.

SOUND SIDE — Has been regularly attended by Elder D. Harrell. With regard to division, they think that the Redeemer's cause will more likely be promoted by large bodies than small. Statistics, baptized 1, whites 25, colored 1, total 26. Delegates, J. Halsey,* J. Rhodes,* A. Dillon;* and $1 to the fund—no name to the letter.

SPENCE'S M. H. — Elder Jones ministers to them on 2d Lord's day and Saturday before. Opposed to dividing the Association. Statistics, baptized 10, dismissed 1, excluded 1, deceased 1, whites 36, colored 35, total 71. Delegates, J. S. Jones, C. Spence; $1 to the fund. Joseph S. Jones, Clerk.

YOPPIM, — This venerable body complains that death has entered her fold, and has carried off some of her valued members. They meet on the 1st Lord's day and Saturday before, under care of Elder Speight. Opposed to dividing the Association. Statistics, baptized 2, deceased 4, whites 78, colored 3, total 81. Delegates, W. Benbury, J. L. Ferrill, B. H. Webb; $2 to the fund. Benj. H. Webb, Clerk.

Those marked thus * were absent, those in SMALL CAPITALS, Ordained Ministers, and those in *italic* are Licentiates.

SUMMARY.

Churches,	42	Licentiates,	9	Bishops,	24
Baptized,	410	Received by letter,	17	Restored,	9
Dismissed,	36	Deceased,	81	Excluded,	24
Sabbath Schools,	10	Teachers,	110	Scholars,	605
Whites,	3241	Colored,	1160	Total,	6485
Funds,	$62 50				

The list of delegates was then called, and the Association proceeded to organization.

Dr. G. C. Moore was unanimously elected Moderator for the ensuing year.

Elder S. G. O'Bryan handed in a letter of correspondence from the Tar River Association, and was recognized as a delegate from that body. A bundle of their minutes was then distributed among the members of the Association.

Elder S. Murfee handed in a letter contained in a copy of

the minutes of the Virginia Portsmouth Association, and he, with Bro. Edward C. Crumpler, were recognised as delegates from that body. Visiting brethren in the ministry were invited to a seat, which invitation was accepted by Elders S. Wait, R. Jacks, and brethren Havens and Bidgood.

Elders Trotman, Thompson and Nowell, were appointed a committee of arrangements.

Adjourned to 9 o'clock A. M. to-morrow. Prayer by Elder Trotman.

Friday, May 17th, 1844.

Association met at 9 o'clock A. M: prayer by Elder Forbes. Roll was called. Elder A. J. Battle being present, was recognised, a visiting brother from the Goshen Association.

Rules of decorum of 1806 and 1834 were then read, and the latter adopted for the government of this body.

Committee appointed to visit the church on Roanoke Island reported that they had not attended to the duties assigned to them:—Committee instructed to make another effort, and Elders Patrick, Waff, and Nixon, were added to the committee, and on a call being made for volunteers, several brethren pledged themselves to accompany the committee on Saturday before the 3d Lord's day in September, to Roanoke Island, to labor with the church until Wednesday following, when they are instructed to proceed to the church on Powell's Point, and labor with them until the ensuing Lord's day; the committee are furthermore empowered to ordain bro. Elijah Wicker, if they shall deem it expedient.

Committee of arrangements reported, report received and committee discharged.

Elder R. Jacks, br'n. R. Felton and Baxter, were appointed a committee on the American and Foreign Bible Society.

Elders S. Wait, Q. H. Trotman and bro. E. Felton were appointed a committee on Wake Forest College.

Elders Thompson, Harrell and Forbes, were appointed a committee on Itinerancy.

Elders Battle, O'Brian and bro. Stallings, were appointed a committee on the State Convention.

Elder Waff, br'n. A. W. Darden and Humphries, were appointed a committee on Periodicals.

Elders Murfee, Thompson and bro. Wheeler, were appointed a committee on the American Baptist Publication and Sunday School Society.

Bro. A. W. Darden was appointed to write a letter of correspondence to the Virginia Portsmouth Association; Bro. Wm.

Darden to the Tar River Association; Bro. A. J. Askew to the Union Association, and Br. W. Riddick to the Concord Association.

Elder Forbes, brethren M. Sanderlin, S. Worrell and Kellenger, were appointed corresponding messengers to the Virginia Portsmouth Association; Elders Trotman, Waff, and Jesse Powell, were appointed messengers to the Tar River Association; Elders Hardee, Barkly and bro. G. C. Moore to the Concord Association; Elders Thompson, D. Harrell and Craig to the Union Association.

Church at Meherrin presented the following quere: "Is it consistent conduct in professors of religion to be engaged in fishing with seines, nets, or similar implements on Lord's days?" The quere was read twice and received for discussion. The following answer was adopted:—We answer in the negative, and furthermore, we view with disapprobation the conduct of members of our churches in laboring on Lord's days in any manner, unless it be in the service of God or in works of absolute necessity. The Association then took a recess of 20 minutes.

On reassembling, the committee on the American and Foreign Bible Society reported; after an exciting and interesting discussion the report was received, committee discharged, and report ordered to be printed. (See appendix, letter A.)

Association adjourned to allow an opportunity for the formation of a Bible Society as recommended by the committee. After the adjournment of the Society the Association was called together, and an enquiry was made as to whether the churches had paid the amounts assigned to them by the last Association, to compensate Elder D. Harrell as missionary in Washington and Tyrrell counties. Most of the churches who had not paid, then paid their several amounts through their delegates, some, however, did not and have not paid yet. The Association determined that the names of defaulting churches should be published, but the list was in the hands of Elder Harrell who did not hand it to the Clerk in time to publish it: thus the Clerk is relieved of a most unpleasant duty; and it is to be hoped that the churches will be able to liquidate the amounts due before another anniversary.

Adjourned to 9 o'clock A. M. to-morrow. Prayer by Elder Murfee.

Saturday, May 18th, 1844.

Association met at 9 o'clock A. M. Prayer by Elder Harrell. Roll was called. Ordered that the proceedings of the Chowan Baptist Bible Society, held on 17th May, be printed with these minutes.

Brethren Pratt, Ferrill, Webb and Benbury, were appointed to take up collection after the Convention sermon.

Brethren Stallings, Worrell and W. Riddick, were appointed a committee on Finance.

At 11 o'clock A. M. the Association adjourned to hear the Convention sermon by Elder Thompson. The collection taken up amounted to $25 50. The church at Colerain sent up $3 Foreign and $3 Home Mission. Piney Grove sent up $3 35 Foreign and $2 30 Home Mission. Pleasant Grove $2 without designation.

Committee on Finance, on reassembling, made the following report:

Amount in the Treasury,		$60 25
Present contributions,		62 50
Contra,		$122 75
For printing Minutes of 1843,	$50 00	
" transcribing "	15 00	65 00
		57 75

Letters to corresponding bodies were then read and adopted. Ordered that the number of minutes sent to other Associations be proportionate to the number of churches in each.

Committee on Wake Forest College reported; report received, committee discharged, and ordered to be printed. (See appendix, letter B.)

A recess was then taken to allow an opportunity for subscription to Wake Forest College.

Committee on Itinerancy reported; report received, committee discharged, and ordered to be printed. (See appendix, letter C.)

A communication was made to the Association that Elder Nixon would, for $40 or $50 pledged, agree to travel as our missionary. Elder Trotman stated that he was authorised, by certain brethren, to assure Elder Nixon of the required amount: whereupon the Association passed a resolution requesting Elder Nixon to travel through the churches as missionary, especially those in Currituck, Washington and Tyrrell.

Committee on the North Carolina Baptist State Convention reported; report received, committee discharged, and ordered to be printed. (See appendix, letter D.)

Committee on Periodicals reported; report received, committee discharged, and ordered to be printed. (See appendix, letter E.)

Committee on Depository of the American Publication and Sunday School Society, asked leave to prepare a report to be

handed to the officers of the Association—permission granted.

Resolved, That the next meeting of this Association be held with the church at Capeheart's M. H., Bertie county, N. C.; to commence on Thursday before the 3d Lord's day in May, 1845. Elder Trotman to preach the introductory, and Elder Waff in case of failure. Elder Forbes to preach the Convention sermon on Saturday at 11 o'clock A. M., and Elder Speight in case of failure.

Committee appointed to confer with the Kehukee Association asked leave to prepare their report at or before the next meeting of this body; their report to be appended to these minutes, if possible.

Inasmuch as Elder Jacks was appointed to lay the claims of the Bible Society before the congregation on Lord's day, it became necessary only to appoint two ministers to preach on that day, and accordingly Elders Battle and Trotman were chosen to officiate.

Resolved, That Saturday before the 4th Lord's day in September next be observed, by the churches of this Association, as a day of fasting and prayer for an outporingof the Holy Spirit.

The act of the last Association, giving the Lillibridge Reviews to the State Convention, is hereby repealed, and ordered that the same be equally distributed among the churches.

Ordered, that 2000 copies of these minutes be printed, and that Elder Forbes distribute them in the Camden and Currituck union meeting, Bro. Stallings in the Yoppim, Elder Nowell in the Bertie, and Bro. Halsey in the Washington and Tyrrell union meeting.

The following brethren were elected members of the Executive Committee for the ensuing year, viz: Lewis Bond and Jno. Peele, from the Bertie union meeting; C. W. Skinner and W. Stallings, from the Yoppim union meeting; Abner Berry and Isaac Baxter, from the Camden and Currituck union meeting.

Elders Thompson, Trotman, and Bro. Wheeler, were chosen to represent this body in the next North Carolinia Baptist State Convention.

Resolved, That each minister and delegate present be requested to present the claims of Wake Forest College to the support and patronage of their respective churches.

The Association, by a unanimous vote, ordered that its thanks be recorded for the kindness and hospitality received from the members of the church, and the citizens residing in the vicinity of Yoppim.

The Association then adjourned; prayer by Elder Waff.

G. C. MOORE, Mod'r.

S. J Wheeler, Clerk.

Lord's day, May 19th, 1844.

The day being clear, a very large and attentive congregation asssembled, to whom the word was dispensed by Elders Trotman, Jacks and Battle. May it be the "savor of life unto life" to those who heard it.

APPENDIX.

A.

REPORT ON THE BIBLE SOCIETY.

From the short time which the committee have had to prepare a report, a brief and imperfect one can only be expected.

It has been ascertained that there is a very great destitution of the Bible in our Association, and especially in the eastern portion of it. We cannot hesitate as to our duty in the matter—let us enter the work heartily—let us supply every destitute family in our churches with the blessed word of God—shall we desist from the glorious work? While many of our poor brethren and sisters are destitute, and cannot procure a Bible—shall we refuse our aid? Common humanity forbids it. Your committee would, therefore, recommend the adoption of the following resolutions:

Resolved, That we organize a Bible Society, to be called the Chowan Baptist Bible Society, Auxiliary to the N. C. Baptist Bible Society.

Resolved, That the object of this Society shall be to supply poor and destitute families, with the word of God, in the Chowan Association.

Resolved, That to carry into effect the above, Elder Richard Jacks be requested to preach a sermon on the claims of the Bible: which sermon shall be the second on Lord's day, after which a collection be taken up.

A. J. ASKEW, *Chairman.*

REPORT ON THE PUBLICATION SOCIETY.

No denomination in our country has been so remiss in giving a literature to its members and the community as the Baptist. This is a matter of deep regret to our friends who know the value of such an instrumentality. To furnish so desirable an object, and to furnish the reading public with books advocating Baptist views, explaining their real sentiments, the American Baptist Publication and Sunday School Society was organized. Your committee cannot render a more acceptable service to the churches, and especially to the ministry, than they do, in recommending them to supply themselves with the publications and books of the Society, which can be had at the Depository, No. 31 North 6th street, Philadelphia. Persons desiring books or information can apply to Rev. J. M. Peck, corresponding

Secretary. Were our churches all to have depositories, procure and circulate books and tracts, a vast amount of good might be done. It is a matter of congratulation that some brethren see this thing in a proper light, and are making efforts to supply our community with a Baptist literature. The example of the church of Meherrin, near Murfreesboro', is worthy of all praise. They have established a Depository in Murfreesboro', and are sending Colporteurs throughout the State distributing the valuable works of the Publication Society. Let other churches copy so good an example. Your committee observe, with pleasure, that the American Baptist Publication Society are putting up select and valuable libraries for poor ministers, for $10 each.—Will not every church in the Association make an effort to supply its pastor and other ministers, especially young licentiates, with this invaluable library? Brethren, your reward in this work shall be ten-fold.

Respectfully submitted.

S. MURFEE, *Chairman.*

B.

REPORT ON WAKE FOREST COLLEGE.

The Committee on Wake Forest College ask leave to report: That they have given the subject assigned to them all the attention that existing circumstances would allow. They cannot, however, but regret that it has not been in their power, separated as they have been from each other, to draw up such a report as they would have been glad to present.

That the matter entrusted to the committee is one of immense importance, it is their opinion that no one who has reflected upon it, can, for a moment, entertain a doubt. The most superficial observer must long since have seen the very general want of attention to education amongst the Baptists of North Carolina. This inattention to educate may be owing to a variety of causes. But, in the opinion of the committee, there is no one circumstance which has contributed so largely towards the continuance of the inattention of which we speak, as the simple fact that, till within a recent date, we have had no public Seminary of learning in the State that we could call our own. How could it be expected that our churches should feel a deep and abiding interest in a matter that had never been presented to them, and the claims of which had never been advocated in their hearing? To create an interest in an object it must be presented to view, and it must also be known that it is

clearly practicable. In confirmation of these views, the committee are happy in being able to State that, since our own institution at Wake Forest went into operation, much has been done towards awaking the denomination, and creating an interest in the business of education. Although it is felt that there is yet much to be done, yet it is believed that a considerable impulse has been given.

At this stage of our work, in the opinion of the commitee, nothing more is wanted to insure complete success, than is required for any and every other similar institution. If no general interest in the success of the institution can be created, the work must come to the ground. The undertaking is too heavy for merely individual enterprise; but if something like a general effort can be made the work will easily be accomplished.

To stimulate to such effort, let any one possessed of the means of doing so, look at the results of similar efforts in other sections af our happy country. In many places that could be easily named, our denomination, by the blessing of God upon the use of means now advocated, have gained a footing, and now are permitted to take a stand that they could have reached by no other means.

Without attempting, under present circumstances, to go more into detail, the committee would, in concluding, just say that the Wake Forest College has strong claims upon the patronage of the denomination, and of the friends of the denomination throughout the State.

Impressed with the correctness of this sentiment, they cannot refrain from recommending to their brethren and friends generally, to encourage this Seminary by thier subscriptions and contributions, and by sending their sons and their wards to get an education; and, above all, by remembering it in their prayers.

All which is respectfully submitted.

G. C. MOORE, *Chairman.*

C.

REPORT ON ITINERANCY.

Your committee would make the following report: We find a large and important field of labour within the bounds of the Chowan Association, particularly in the counties of Washington, Tyrrell and Currituck. We would, therefore, call the attention of this Association to these destitute parts of our country, and beg you to adopt some measures for the supplying of them with the preached word. From the visits made by your missionary in the counties of Washington and Tyrrell, we are

led to the conclusion that much good would result from a continuation of missionary enterprize among them.

Therefore Resolved, That we, the members of this body, do sympathize with the people of this section, and will use our best efforts to supply them with the stated ministry.

G. M. THOMPSON, *Chairman.*

D.

REPORT ON THE N. C. BAPTIST STATE CONVENTION.

The committee on the N. C. Baptist State Convention beg leave to report—That it is evident, from the minutes of the Convention for the last few years, that it is on the decline.—When it was first organized, at Greenville, in 1830, in a circular of noble sentiments, it published to the denomination its three distinct objects, Home Missions, Foreign Missions, and the Education of young Ministers. These objects commended themselves to the benevolent of our churches, and their appeal for aid met with a ready and liberal response. For a few years delegates from all parts of the State poured into its annual sessions their free will offerings of money; and its operations were as reviving to our churches and destitute places, as the genial rays of the sun in early spring are to the vegetation of the earth after a cold freezing winter. Among the many places benefited by its Home Mission operations, we can only mention two. In 1831, bro. James Dennis was appointed to preach in Johnson and adjoining counties, and, especially, at Smithfield, a place destitute, and, as almost all our Court-house villages are, looked upon as a very wicked place. The Lord, however, was with our missionary, and, before the year closed, a revival of religion followed his faithful preaching in Smithfield, and continued until, where sin had abounded, grace did much more abound; and there is now in Smithfield one of the strongest and most benevolent churches in our State. In 1832, that great man of God, old bro. Grigg, was appointed to labour one year with the feeble church at Wilmington. God went with him, and it was a refreshing season to that little flock, and the means of many additions to their little band. They have been greatly increasing ever since until now, and the little band has become almost an army, so that they can sustain their pastor, and contribute liberally to aid in the supplying of other destitute places.

After a few years of rapid progress, during which time not only were many churches and destitute places cheered and revived, and considerable amount of funds sent on to aid in our Foreign Mission operations, but also something was done towards the education of several young Ministers, whose labours

among our churches have since been very acceptable and successful; yet, for some cause unaccountable, unless it be the decline of vital piety in the churches, the Convention began to decline, and its labours in every department to be enfeebled. Its present condition causes deep sorrow of heart to its early and steadfast friends. They mourn over it as a fond parent would mourn over an only child sinking with the consumption to an early grave. And they often cry out in their distress, "Is there no balm in Gilead, is there no Physician there? Why then is not the wound of the daughter of my people healed?" Brethren, something can be done, and that something ought soon to be done, to save the Convention from dying a shameful death. Let us look a moment at what we are doing, and what we are able to do. Last year the whole amount of funds sent to the Convention from all the State was $627. Now it is supposed that there is in the State about 40,000 Baptists; about 30,000 of these profess to be in favor of benevolent contribution to the cause of Christ; the other 10,000 we may put down as Anti-Missionary. You will therefore see, if this estimate be correct, that the *liberal* Baptists in North Carolina did send up to the Convention, to have the gospel proclaimed to all the destitute places in the State, to have the gospel preached throughout all the world, and to educate our young ministers, the little sum of $627; equal to contribution from each member of 2 1-10 cents. "Tell it not in Gath, publish it not in Askelon." Now the Lord requires us, as his professed disciples, to "honour Him with our substance." Brethren, is giving 2 1-10 cents each, for these great and glorious objects, honoring God with our substance? Without wishing to exagerate, may we not say that these 30,000 Baptists possess an aggregate of property, (allowing each to average about $200 worth of property, an estimate, we think, too low,) amounting to six millions of dollars, (6,000,000,) which, at the low rate of 3 per cent. profit, would make (180,000) one hundred and eighty thousand dollars per annum. If we were required to give according to the Jewish law, we should annually contribute, even at this low estimate, the sum of (18,000) eighteen thousand dollars. But it may be said we are not under law, but under grace. Can it be possible that christians will make such a plea? Yet it is to be feared that many who profess it do make it. Is there no way to remedy this state of things? Yes, brethren, a very easy way. If our 290 churches, professing to be liberal, would only contribute $10 a year, making one delegate, it would be more than twice as much as ever has been given in a single year. But the better way would be to follow the scriptures, and at the end of every week lay by, as God has prospered you, even though it be but one

copper, and keep this sum as sacred to the Lord, and at the end of the year send this store thus laid by, and it will indeed be an offering well pleasing to God, amounting to (15,000) fifteen thousand dollars. Disobedience to any of God's commands, no doubt, lays us liable, not only to his dipleasure, but also to his just judgments. Therefore, because we, as a denomination, have not honored God with our substance, he has not honored us with his blessing. We have given a little and the Lord has blessed us but a little. We have held back a part, the largest part, and the Lord has been sending the storms and tempests, the blasting and mill-dew, to consume our substance—fulfilling the scriptures; "There is that withholdeth more than is meat and it tendeth to poverty." The Bible, history, and the experience of many eminent christians, establish the fact beyond contradiction, that the surest way for our churches to prosper is to contribute liberally to the support of the Gospel. And the surest way for christians to increase their substance is to give liberally to the cause of Christ. For want of time, your committee must close by offering the following resolutions:

1st. *Resolved*, That we recommend to all the ministers of the gospel within our bounds, to preach, at least, one discourse in the year to all their churches in behalf of the objects of the Convention.

2d. *Resolved*, That we recommend all the churches within our bounds to send at least one delegate from each church to the next session of the Convention, to meet in Releigh the Friday before the 3d Sabbath in October, 1844.

All of which is respectfully submitted.

A. J. BATTLE, *Chairman.*

E.

REPORT ON PERIODICALS.

The committe to whom was referred the subject of Periodicals respectfully

REPORT:

That after coesidering the subject, deem it expedient, for the present, only to call the attention of brethren to matters that more immediately concern us at home, and within the bounds of our own State. We, as brethren in the Lord, should feel the great obligation resting upon us, as His deciples, to use every laudable means within our reach to extend the heavenly principles of our holy religion amongst ourselves and our fellow beings; and, next to the circulating the blessed Gospel and preaching the word of God, is to be considered the circulation of well directed religious Periodicals, which may be regarded

as faithful sentinels bringing to our homes information from the ranks of the enemies of Christ's kingdom, that we could not otherwise obtain, which threaten both our civil and religious liberties; also the heart-cheering victories of the gospel of God over sinners. And though there are many such Periodicals in our country, yet we would affectionately call the attention of brethren to the great importance of sustaining, not in word and tongue only, but in deed and truth, the Biblical Recorder, ably edited by our bro. Meredith, in the cause of our common Redeemer, against the innovations of Anti-Christ, now developing in this our happy land by that man of sin, whom, the Lord has said, shall be destroyed. Therefore, in connection with measures heretofore recommended, permit us to suggest the expediency of the churches, composing this Association, to take from 5 to 10 or more copies of the Recorder as the wants of members may require, to be circulated with the church, to be paid for out of a fund raised by each church for said purpose.

Respectfully submitted.

THOS. WAFF, *Chairman.*

REPORT ON THE KEHUKEE ASSOCIATION.

It will be recollected that the Moderator stated to the Asso-sociation, in 1842, that he had an interview with the Moderator of the Kehukee Association, in which the kindest christian feeling was expressed, and a disposition manifested to cultivate fraternal affection and christian union.

This impression prevailing, the Association was induced to appoint a committee to confer with a like committee of the Kehukee Association, which should plan an arrangement by which that brotherly affection which once existed between the two Associations should be restored. Your committee was thus originated. A copy of our resolutions was transmitted to the Clerk of the Kehukee Association, and, by him, laid before that body in October of the same year. In October, 1843, the Kehukee Association appointed a committee of the "Moderator and Clerk, to assign to the Chowan Association the reasons why the Kehukee refused to appoint delegates for the purposes specified." A letter, of 2 sheets cap, conveyed to us the "reasons," and was received in March, 1844. The letter states that the Kehukee Association "thought proper to pass those resolutions by unnoticed" in October, 1842. This course was wanting in the common courtesy of life, and was calculated to affect them very unfavorably. But there would seem to be a variance between

this statement and others which we have seen, and we are induced to pause and examine which statement is true. On a reference to the Primitive Baptist, (a small sheet printed in Tarboro' semi-monthly, for October 8th, 1842,) a communication appears over the signature of C. B. Hassell, a minister of standing in the Kehukee Association, in which it asserted of the resolutions of the Chowan Association, that they "obeyed the resolutions so far as to cast them *neck and heels* UNDER the table." As there is a diversity in the statements we have been at a loss —we are at a loss to know which is true and which is false. To a majority of your committee, Mr. Hassell and the writers of the letter before us, are alike unknown, their character for veracity of course unknown, we cannot consequently inform you which has been guilty of falsehood and misrepresentation. Our reply would, of course, depend in a measure on the fact, as to whether the resolutions of the Chowan Association were kindly "passed by," or rudely and barbarously "cast *neck and heels* UNDER the table." We can only assure the liberal and enlightened in the Kehukee Association, that our motives were of the purest character: we were stimulated by a desire to promote the glory of God by a christian union among the followers of Christ. That the professed deciples of Him, "who went about doing good," should allow themselves to fall out and deride each other, declare non-fellowship, and anathematise each other, for matters of such trifling moment, must be to the sincere christian a source of keen regret. The affecting petition "that they may be one" of the blessed Son of God, seems to pass unheard among the din of controversy, on the part of those for whom this prayer was uttered. Let us examine into the cause of the want of fellowship between the Chowan and Kehukee, and kindred Associations. What are they? It is a difference of opinion as to the expediency of pecuniary assistance towards certain benevolent institutions. It would hardly seem credible, that men of ordinary prudence and sagacity, while engaged in the support of great fundamental truths, should allow themselves to denounce each other for causes so unimportant. How much more absurd, then, is such conduct in those who are not only standing *alone* in the great christian world in the support of apostolic truth, but are actuated professedly by the endearing principles of that charity that "thinketh no evil," by the ties of holy brotherhood, and of a common ancestry. "The children of this world are wiser in their generation than the children of light," said the Redeemer, and it was no more a truism in his day than in the nineteenth century. The friends and advocates of truth too often allow themselves to be drawn assunder from the regards and affections of

each other, relying on the truth of their cause, alone, to sustain it in the conflict with error. Baptists have, in all ages, been a divided people, both in prosperous and adverse circumstances. They have rarely united collectively in the propagation of those tenets, marking them as a distinct people: they have permitted themselves to be divided and their progress retarded, by contests on minor points. Mosheim has recorded this testimony concerning us: "That simplicity of which the ancient Anabaptists boasted as the guardian of their piety and the source of their felicity, contributed principally to the divisions that prevailed among them, even from their rise, in a degree, unknown and unprecedented in any other christian communion. This will appear evident to such as enquire, with the smallest attention, into the more immediate causes of their dissentions, for it is observable that their most vehement contests had not, for their object, any difference of opinion concerning the doctrines and mysteries of religion, but generally turned upon matters relating to the conduct of life." Such has been and is still our course; we are divided on matters, and denounce each other for causes, on which christians of other denominations differ without so much as a hard thought of each other, far less bitter and cruel denunciation. Feeling such to be the case, the Chowan Association is desirous to extend the hand of christian cordiality to others, while she would not intermeddle with the freedom of opinion on matters of less importance.

The Kehukee Association assert, furthermore, in their letter as a reason why a correspondence, &c. is declined, that "there was supposed to be no quarrel existing" that would render "conciliation necessary." Here is no assertion, merely a supposition, and we could rejoice if such were the case, and that no difference in feeling, "no quarrel" did exist. In evidence of the supposition, the fact of non-intercourse is cited to prove that there is no misunderstanding. Now, where two sisters of the same family, in the same house, live without any intercourse, never exchanging a word with each other for days, months, and even years, would it not appear to be a strange argument to contend that there was no illwill, no need of "conciliation and compromise" from that circumstance? How strangely, then, do our friends argue in this case. Let us, for one moment, look into the history of the past. Prior to 1827, the two Associations were constantly in the habit of corresponding, in the most fraternal manner. At each session of either body, they were cheered by the countenances of corresponding delegates, and by expressions of kindest regard in their letters, one to the other. In 1827, however, the Kehukee Association denounced the friends of missions and of benevolent effort; they

declared non-fellowship against those who advocated Missionary and other kindred institutions; our ministers were forbid to preach in their houses; the officers of the law, acting under the instructions of the church, have dragged a minister from their pulpit; and where public opinion would not tolerate measures so harsh, the doors and windows of the meeting houses have been securely nailed up, so as, effectually, to prevent ingress into the houses, when our ministers have proffered to preach for them the word of life. But it is alleged, in private circles, that the Chowan Association were the aggressors, and brought on this state of things. We do not think the allegation correct, and if so, we had desired a conference to enquire into this matter; perhaps a slight "compromise" might have produced a "reconciliation," and then we might have gone on, hand in hand, contending "for the faith once delivered to the saints." This was the sort of "compromise" we had expected. We could not have consented to a "compromise" of "principle" ourselves, and had the Kehukee Association been willing to have compromised principles, we would not have desired union nor co-operation with such a body. It will appear, therefore, that a *difference* did exist, and such a difference as should not be between brethren. Seeing such to be the case, the Chowan Association resolved, on her part, to take steps to remove that difference, but her resolutions were either "passed by," or, as Mr. Hassell says, "cast neck and heels UNDER the table." Had a communication appeared from a polical body of ordinary respectability, common courtesy might have laid it on the table, but any thing emanating from the Chowan Association must be "cast UNDER" the table. But stay, perhaps Mr. Hassell has uttered a falsehood, and for the credit of our venerated sister, we must conclude such to be the case, for to assert otherwise, would impute falsehood on the Association which we are loth to do.

But another reason why the Kehukee Association declines our correspondence is, that we have departed from the faith; that, with a Calvanistic constitution, we are Arminian in practice.— Let us examine this charge. Had the proposed conference have taken place, and our practice shewn to vary from our principles, we should have felt ourselves under a heavy weight of gratitude to our friends, but they have denied us the light. If, however, to believe that man was created good, that he fell by transgression and his whole posterity in him, and that, since the fall, mankind are dead in trespasses and in sins, and that no man ever turns from the error of his ways, or gets a true discovery of the wickedness of his heart, or sees a beauty in holiness, until he is placed under the influence of the Holy Spirit:

if to believe that it is "God that works in us to will and to do His good pleasure," and that "no man can come to me except the Father which hath sent me draw him:" If to believe that "He saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began," and "that I have loved thee with an everlasting love, therefore, with loving kindness have I drawn thee:" If "being confident of this very thing that He, which hath begun a good work in you, will perform it until the day of Jesus Christ." If, we say, to believe these sacred truths, and to act in full accordance with that belief, be arminianism, then are we justly charged.—Still, while we profess Calvinism, we hope that we are not, nor ever shall be, enwrapped in the fatal delusion of antinomianism: for we believe that "Christ gave himself for us, that he might redeem us from all iniquity, and purify to Himself, a *peculiar* people *zealous* of *good works*." The choice of the scriptures is to holiness, and the idea is no where held out that we are to go on in sin, "rolling it as a sweet morsel under our tongues," or "to sin that grace might abound," and finally die in a state of impenitence, and then be taken to Heaven in consequence of an absolute decree of God. No, we are chosen in Christ before the foundation of the world, not merely that we should escape the torments of hell, but that we might be holy, and without blame before him in love. Can we we believe otherwise than that "faith cometh by hearing and hearing by the word of God?" How then can we oppose the circulation of his word? If the gospel be the medium through which man must learn saving truth, dare we refrain from enabling the living preacher to go to the destitute and the heathen to proclaim the joyful tidings? And again, the revivals with which our churches are blessed—the instruction afforded to young ministering brethren—the reception of persons into the church without an experience of grace, are appealed to, to show that we are Arminian in practice, and have erred from "the good old way." With regard to the charge of favoring revivals, we would refer our friends to the history of their venerable body, collated by Burkitt and Reed, p. 203, 197, and may other places, for the precedents to justify our practice. We would refer, also, to a scene enacted at a meeting at Parkers' M. H. in August, 1803, as detailed in the same history. In reading these items in the history of the Kehukee Association, one is forcibly reminded of the blessed season experienced by the disciples at the Pentecost. Such was the practice of the Kehukee Association in the good old time of its purity and orthodoxy—but their successors have found out a new and a better way, and its

fruits are manifested in the continued declension of thier churches, evidently exhibiting marks of the displeasure of Him, who commanded, "Go ye into *all* the world and preach the gospel." Since we have referred to the charge of deviation from the "old path of truth," let us see what light history throws on this matter. It will appear that, in 1775, Messrs: Miller and Van Horn were *sent*, by the Philadelphia Association, to the churches in the Southern Colonies to aid them, &c. &c.: "Through their instrumentality many people were awakened, many convinced of their error, and instructed in the *doctrine of the gospel.*" They constituted and reorganized some churches "upon the principles of the doctrine of grace." To ascertain "the doctrine of the gospel," and the "principles of the doctrine of grace," let us refer to the sentiments of those who "constituted and reorganized the churches." It is to be taken as granted that Elders Miller and Van Horn coincided in opinion with the Philadelphia Association, and were looked upon as orthodox, or they would not have been sent on a mission of such importance.—Since, then, the "principles," &c. of these ministers were those entertained by the Philadelphia Association, and the churches which composed the Kehukee Association were "constituted," and when necessary "reorganized" by Miller and Van Horn, we have only to refer to the principles of the Philadelphia Association for some knowledge of the early principles of the Kehukee Association; and what is the result? The confession of faith of the Philadelphia Association is adopted by the churches of the Kehukee Association, which is the same adopted by the Chowan Association. Their modes and practice, so far as we can trace them, are identical. What were the sentiments of the Philadelphia Association on some points now controverted? At the very time that Elders Miller and Van Horn flourished, the Philadelphia Association was maturing plans for the erection and sustaining a theoloical institution, and sending the gospel to the destitute portions of the globe. In view of all these facts, we ask the question, which has varied from the "good old way?" Did our limits allow, we would go on to show the gradual declension of our Kehukee brethren from "the faith of our fathers." Had we the time, we would refer you to the item in their history which recommended a system of "Itinerant" or "Home Misssion labors;" to the act "to grant supplies" to destitute churches; to their avowed approval of the first missionary organization in our State, which subsequently became the N. C. Baptist State Convention; to the repeated delegation and funds sent to that institution, extending from 1804 to 1817; to the gracious revivals with which their churches were blessed. We would go on to shew where symptoms of disaffection

and of a money loving spirit began to manifest themselves; to shew how the churches became cold, dull and inactive, until, we awfully fear, that our elder sister and our esteemed mother has relapsed into the cold and dreary regions of antinomianism. Brethren, we grieve over this condition of things—far be it from us to exult—we sympathise with you from our inmost soul; and could we weep tears of blood, that could avail you, freely should they flow. Let us merely advert to one fact—it is that at the time the Chowan Association came off from the Kehukee in 1805, a division, nearly equal, was effected. At the first session of the former, at Salem, in May, 1806, the churches reported 1839, in fellowship: the Kehukee Association reported a total of 1736 at her meeting at Skewarky, in October following.—How do they stand now? In the minutes of 1841, the Kehukee Association reports only 1200 members, while the Chowan minutes shew that there are, in her churches, more than 6000 members. "How are the mighty fallen." It were a painful task to take a view of the churches of our ancient venerated mother; now, many of them destitute of the preached word; their ministry insufficent for the spiritual wants of the community; the ordinances of the house of God neglected and unknown for years; discipline almost forgotten, and the flocks in melancholy disorder. But to dwell on the subject were too painful. "How has the fine gold become dim." The very aspect of the houses, where they sometimes meet for worship, causes the lover of Zion to pause and sigh. These houses, which serve by turn, as places of worship, and, again, as shelters for unprotected cattle, afford mournful evidence of declension in piety. Their dilapidated walls, the creaking doors, unglazed windows, shew plainly that Heaven, in its displeasure, has written upon the walls of our ancient mother, "thou art weighed in the balances and found wanting."

So far as concerns the charge against us, of receiving members into our churches without an experience of grace, we only reply that a better acquaintance with our practices would prevent a repetition of the charge. We are wrongfully charged when it is said that we educate men for the ministry, we only desire to afford those already in the ministry such advantages as will enable them to combat with error in high places, and to obey the Apostle's advice to Timothy, "study to shew thyself approved unto God: a workman that needeth not be ashamed, rightly dividing the word of truth;" and, since the days of inspiration, how can we attain that skill in dividing and expounding the word of truth, without the aid of instruction, of books, of close application? All these are afforded to young ministers who give evidence of a call from God and a change of heart, and to none

others, with a view of their becoming ministers, in our theological schools. This is only perfecting the plan used by our fathers of personal instruction, and of lending books, by ministers advanced in years, to their younger brethren. No reasonable man will assert, that all the allusions and illustrations in scripture, based, as they are, upon the practices of a people who lived thousands of years since, in a country remote from our own, can be understood without some knowledge of the manners, customs, practices, and language of the people who lived at the time, and places where, and when, the sacred record was penned. When the learned infidels of France had discovered a zodiac, which had been entombed for centuries in the catecombs of Egypt, they exultingly proclaimed to the world that the Bible was a fraud, and proved it by a reference to the wonderful zodiac, which, as they said, clearly disproved the truth of scriptural chronology. The learned and pious Baron Cuvier came nobly to the rescue, when the divine origin of our blessed revelation was attacked by learned savans, on the ground of certain incongruities between the statements of inspired penmen and the discoveries of geologists. In the days of the incarnation of the Son of God, and during the ministry of inspired Apostles, the lights of science were not needed to defend the truth of God, but that time has long since passed, and we must combat error with argument and reason. We can refer, with gratitude to God, to Robert Hall, to Paley, to Soame Jennings and to others, who have laid posterity under an immense weight of gratitude, for their efforts in defending the cause of christianity against the attacks of its enemies. And while men of every calling and profession are becoming more and more enlightened, shall the minister of Jesus Christ alone remain in darkness and ignorance? Oh no, away with such objections then.

As we said above, our motives in seeking a "compromise and reconciliation" with the Kehukee Association, were of the purest kind, but we have been rudely repulsed. For reasons best known to themselves, our old friends have thought proper to refuse to meet us in an amicable and friendly manner. They have refused to appoint a committee for the purpose of enquiring into the subjects of disagreement. They have rejected the olive branch tendered to them in fraternal and christian kindness. It has said by its acts, we are resolved that there shall be no further fellowship between us; and, in reply, we say, *be it so.* In the language of the Patriarch, "let there be no strife between us." The Chowan Association, in the spirit of her resolves, has done her duty, and trusts the consequences to God. Our best wishes shall ever go with the Kehukee Association, and our prayers shall ascend that she may be blessed, that her "sol-

itary places" may be "made glad," and her deserts "yet to blossom as the rose."

We cannot avoid the conviction, that many will yet be brought to see the truth as it is, and if they cannot, finally, influence the Association to adopt a right course, that they themselves will act with manly independence, come out and renounce the works of ignorance and darkness.

PROCEEDINGS

OF THE

CHOWAN BAPTIST BIBLE SOCIETY.

This Society was formed during an intermission of the Chowan Association, pursuant to a resolution reported by the committee on the Bible Society, on Friday 17th May, 1844. Bro. Isaac Baxter was called to the Chair, and Bro. A. J. Askew appointed Secretary.

The Society adopted the Constitution of the N. C. Baptist Bible Society as its own, subject to such modifications as may hereafter appear necessary.

The following brethren were then elected officers for the ensuing year, viz: Isaac Baxter, President, C. W. Skinner, 1st Vice President, Q. H. Trotman, 2d Vice President, Jno. L. Ferrill, Treasurer, and A. J. Askew, Secretary.

Subscription cards were then circulated, and $41 76* were subscribed.

Resolved, That the object of this Society being primarily the supply of the destitute among ourselves, that, to effect that object, the pastors of our churches be requested as gratuitous distributors in their respective neghborhoods, and that they preach, one sermon during the year on the subject, and present the claims of this Society to the liberal and charitable for their contributions.

* Subscribers who did not pay at the time, can hand their amounts to their churches, to be forwarded to Jno. L. Ferrill, Treasurer, by their delegates to the next Association.

This resolution was discussed by Bro. S. J. Wheeler and Elder Wait.

Whereas, "Without faith it is impossible to please God," and *Whereas*, "Faith cometh by hearing and hearing by the word of God," therefore,

Resolved, That we cordially approve the design of the American and Foreign Bible Society, in the wider circulation of the Holy Scriptures in all lands, and that after our Home supply is accomplished, we will aid in that great and good work.

This resolution was ably advocated by Elders Battle and Thompson.

Elder Waff was appointed Librarian.

On motion, the Society adjourned to meet on Friday of the next Association.

I. BAXTER, *Chm'n.*

A. J. ASKEW, *Sec'ry.*

The Society was called together on Saturday, when it was *Resolved*, To buy what Bibles and Testaments Elder Jacks has on hand for sale.

MINUTES

OF THE

FORTIETH ANNIVERSARY

OF THE

CHOWAN BAPTIST ASSOCIATION,

HELD AT

CAPEHEART'S MEETING-HOUSE, BERTIE CO., N. C.

MAY 15—17, 1845.

S. J. WHEELER *Correspondent*,

Murfreesboro', N. C.

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CAPEHART'S M. H., BERTIE CO., N. C.

Thursday, May 15th, 1845.

The Introductory was delivered by Elder Waff, from Galatians v: 25. "If we live in the spirit, let us also walk in the spirit." After a short intermission, the delegates were called together by the Moderator of the last Association; prayer by Elder Hogwood. Bro. Wheeler (the standing clerk) being absent, bro. R. B. Cobb was appointed clerk pro. tem. Elder Waff and bro. A. W. Darden assistant clerks.

Letters from the churches were then called for, and from them the following table is prepared:

A TABLE,

Showing the number of Churches, Delegates, Baptized, Received by Letter, Restored, Dismissed, Excluded, Deceased, Total, and Funds.

CHURCHES.	DELEGATES.	Baptized.	Received by letter.	Restored.	Dismissed.	Excluded.	Deceased.	Total.	Funds.
Ahoskie,	Jesse Barnes, K. Holloman, J. Chamblee,	7	0	2	10	10	5	322	$ 2 50
Antioch,	E. Willey, Moncrief Qualls,	16	0	0	1	1	2	71	1 50
Ballard's Bridge,	W. White, D. Etheridge, Kader Pierce,	36	2	0	3	3	10	339	2 50
Bethlehem,	T. Hogwood, Wm. Dunning, H. Jones,	1	0	0	2	6	6	115	2 00
Bethel,	R. Felton, J. Mardre, W. M Fleetwood,	1	5	0	0	1	3	211	3 00
Buckhorn,	J. N Gatlin,* B. Moore, T. D. Vann,	4	0	0	0	2	2	73	1 50
Capeheart's,	A. Morriss, W. Leary, J Gaskins,	20	0	0	1	0	4	183	2 00
Cashie,	D. Harrell, J. S. Tayloe,* W. Hyman,	30	0	0	6	1	1	292	2 00
Coleraine,	J. Nowell, J. Downing, S White,	16	0	4	4	9	5	481	3 00
Conneconary,	*Jesse Powell*,* Eaton P Powell,	10	0	0	3	3	0	85	1 50
Connaritsa,	S. Bazemore, W Dunning, J Mitchell,	9	1	0	0	1	1	215	2 00
Cool Spring,	J. Carter, W Carter,* A Pruden,*	18	0	1	1	2	2	180	1 75
Edenton,	T. Waff, M. T Gregory, J Williamson,	1	1	0	0	0	1	184	2 00
Elizabeth City,	J. Nash, R. Simpson, W. D Richards,	00	0	0	2	3	4	190	2 50
Free Chapel,	No letter nor delegate.	00	0	0	0	0	0	18	
Great Fork,	A. Roby,* M. Rogers, A. R. Collins,	00	0	0	0	0	2	79	1 00
Holly Grove,	H. White, W Rayner, W. P. Freeman,	1	2	0	1	1	8	51	1 00
Little Alligator,	No letter nor delegate.	00	0	0	0	0	0	45	
Meherrin,	H. D. Jenkins, S. J. Wheeler,* D. Parker,*	16	0	2	6	4	6	343	2 00

Middle Swamp,	H. Speight,* J. Matthews, W. Bobb,	17	1	0	0	3	3	148	1 50
Mt. Tabor,	R. B Cobb, A. W Darden, A. Moore,	00	5	0	1	1	2	90	2 00
Piney Grove,	W. Lee,* F. Rogers, E D B Howell,*	36	0	0	0	1	2	122	2 00
Pleasant Grove,	H. J White, G. C. Moore, W. S Tayloe,*	4	1	0	2	0	3	64	2 00
Potecasi,	G. M. Thompson, Jno. Peele,* T. B. Gatlin,*	10	0	0	4	2	4	252	1 50
Powell's Point,	No letter nor delegate.	00	0	0	0	0	0	55	
Providence,	T. Williams,* J. Day,* Isaac Baxter,	8	0	0	0	0	7	62	2 00
Quankie,	No letter nor delegate.	00	0	0	0	0	0	55	1 50
Ramoth Gilead,	Job Carver, J. D Stokely,* A. McPherson,	8	2	0	0	3	8	115	1 50
Republican,	A. Cherry, T. Cherry,	00	1	0	3	0	2	62	1 00
Roanoke Island,	A Twine,* A Burgess,* Hugh Gaylord,*	00	2	0	0	0	0	33	1 00
Rocky Hock,	H. Bliss, J. B. Webb, R. R Felton,*	4	1	0	0	4	4	133	1 50
Ross' M. H.	J. White, *H W. White*, Moses Mizells,	5	0	1	5	4	6	281	2 00
Salem,	Pritchard Jordan, G. W Pendleton, E. H. Perkins,	00	0	0	0	2	2	55	2 00
Sandy Cross,	Q H. Pruden, W. Stallings, J. A. Harrell,*	15	0	1	2	1	1	279	2 50
Sandy Run,	W. H. Lee, J H. Tyler, J. R Powell,*	17	1	0	3	2	2	176	2 00
Sawyer's Creek,	E Forbes, M. Sanderlin, L. Sanderlin,	1	3	0	0	5	3	209	2 00
Shady Grove,	No delegates appointed.	00	0	0	0	1	0	32	.50
Shiloh,	J. Walston, B. Burco, A. Berry,*	00	1	0	5	12	16	258	2 50
Smith's Church,	H. Stevenson, M Fowler, C. Whitehead,	20	1	0	39	2	5	280	2 50
Sound Side,	No letter nor delegate.	00	0	0	0	0	0	26	
Spence's M. H.	No letter nor delegate.	00	0	0	0	0	0	68	
Yoppim,	J. L. Ferrill, Wm. Banbury, B. H. Webb,*	1	1	1	1	2	2	76	2 50
		332	32	12	105	92	134	6433	$69 75

Those marked thus * were absent; those in SMALL CAPITALS ordained ministers, and those in *Italic* licentiates.

There are among the churches 12 Sunday Schools, 125 teachers, 695 scholars reported. There are, doubtless, others not reported to the Association; which is to be regretted, as thereby we see the increase of Sabbath Schools every year. These annual reports will be of great interest at a future day.

The Association proceeded to organization, after the list of names of delegates was prepared.

Bro. G. C. Moore was elected Moderator for the year ensuing. Elders Thompson, Trotman, and bro. Jenkins were appointed a committee of arrangements.

Elder Thompson was appointed to preach the Convention sermon on Saturday at 11 A. M., instead of Elder Forbes, absent.

The pastor and deacons of this church were appointed a committee to arrange preaching to-morrow and next day.

Adjourned to 9 A. M. to-morrow: prayer by Elder Howell.

Friday, *May* 16*th*, 1845.

The Association met at 9 A. M.: prayer by Elder Thompson. The roll was called. Committee of arragements reported; report received, and committee discharged.

The rules of order, adopted in 1834, were adopted for the government of this body.

Elders Nowell, H. White and H. J. White were appointed a committee to enquire into the expediency of ordaining bro. P. Jordan, and if they deem him a proper subject, they shall constitute a presbytery for his ordination.

Elders Thompson, Nash, and Hogwood were appointed a committee on ordination of bro. Lemuel Sanderlin, and to constitute the presbytery, (if they report favorably) for his ordination.

Elder Waff was appointed to write a letter of correspondence to the Portsmouth Association, and Elders Howell, Trotman, and Waff to bear it.

Bro. Darden was appointed to write to Tar River Association, and Elders Hogwood, Barkley, and bro. Powell to bear it.

Bro. Ferrill was appointed to write to Union Association.—Elders Thompson, Harrell, and bro. Moore to bear it.

Brethren Ferrill, Downing and Jenkins were appointed a committee on finance.

Committee on ordination of bro. Jordan reported favorably; report received and committee discharged. Elder Trotman was sppointed to examine bro. J. before the Association to-morrow.

Elders Trotman, Harrell and bro. Jenkins were appointed a committee on the state of religion.

Brethren Moore, Rogers and Downing, were appointed a committee on Wake Forest College.

Committee on ordination of bro. Sanderlin reported favorably. The report received and the committee discharged. Elder Thompson was appointed to examine bro. S. next day, before the Association.

Elders Nowell and Nash, and bro. Stallings were appointed a committee on periodicals. Bro. Sanderlin is appointed to preach the Convention sermon, before the next association.

Agreed to hold the next session of this body with the church at Sandy cross, to commence on Thursday before the third Lord's day in May, 1846. Elder Harvey J. White to preach the Introductory. Elder Hogwood in case of failure.

Friday before the third Lord's day in August next is hereby set apart to be observed by the churches in this Association, as a day of fasting and prayer for an outpouring of the Holy Spirit.

The following were elected members of the Executive committee for the year ensuing, viz: Lewis Bond, John Peele, from the Bertie Union meeting: C. W. Skinner, W. Stallings, from the Yoppim Union meeting: M. Sanderlin, J Baxter, from the Camden and Currituck Union meeting.

On motion, adjourned to 9 A. M. to-morrow: prayer by Elder H. J. White.

Saturday, May 17th, 1845.

The Association met at an early hour: prayer by Elder Mizells. After call of the roll, bro. Jordan from the church at Salem, was examined and afterwards ordained.

Owing to stress of weather, it was ordered that Elder Thompson preach the Convention sermon on Lord's day, (and it be the second sermon,) instead of this day.

Bro. Ferrill presented a letter to Union Association, which was read and adopted.

Elder Waff and bro. A. W. Darden not having prepared their letters, were instructed to write out the same and forward them to the clerk.

The committee, appointed by the last Association to visit the churches on Roanoke Island and Powell's Point, reported that they had attended to the churches as directed—they were instructed to write out their report, to be attached to these minutes. Elders Waff, Trotman, Nash, Sanderlin, Hogwood, and brethren Baxter and Sanderlin were appointed a committee to visit those churches again on Friday before 4th Lord's day in September, and assist them farther.

Committee on Finance reported as follows:

Amount in treasury		$ 57 75.
Present contributions		68 25.
Rec'd afterwards from Antioch		1 50.
		$127 50
Contra.		
Printing Minutes	$66 66.	
" Correspondence	14 00.	
Transcribing, &c.	15 00.	95 66.
Balance in treasury		$ 31 84.

Report was received and committee discharged.

Elder Speight, brethren Collins, E. D. B. Howell and Wilie Riddick were requested to prepare a biographical notice of the late Elder John Harrell deceased, to be appended to the minutes.*

Elders Trotman and Sanderlin, were chosen to occupy the stage on Lord's day.

Bro. Wheeler was requested to prepare a circular letter for the next Association on "Divisions in churches and their remedies."

The clerk is hereby instructed to forward to Elder A. Twine a certificate that he was regularly ordained before this Association.

Resolved. That we approve the action taken by the officers of this Association and the Executive committee, in the appointment of a committee to investigate charges resting upon the character of John P. Brice, alias Brass.

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*It is greatly to be regretted that a similar request of the Association in re- mains unattended to, to this day.

To produce a uniformity of opinion and feeling, as well as to aid in the improvement of the ministry, a Ministers' meeting was appointed to be held with the church at Piney Grove, on Tuesday after the fourth Lord's day in July next.

Ordered, That 2000 copies of these minutes be printed, and that Elder Forbes distribute them in Camden and Currituck Union Meeting: bro. Stallings in Yoppim; Elder Nowell in the Bertie Union Meeting, and bro. Halsey in Washington and Tyrrell Union Meeting.

Ordered, That 30 copies of our minutes be forwarded to the Portsmouth Association, and the same number to the Tar River Association.

Brethren Ferrill, Oxley, Sanderlin and Leary were appointed to take up collection after Convention sermon. The Moderator authorised to appoint delegates to N. C. Baptist State Convention.

The thanks of the Association were unanimously voted to the citizens in the vicinity, for the kind and hospitable manner in which they have entertained the delegates to this body.

On motion, the Association adjourned: prayer by Elder Nowell.

On Lord's day Elders Sanderlin, Thompson and Trotman occupied the stand, and we hope that great good may result from their efforts.

G. C. MOORE, *Moderator.*

True copy—attest,

R. B. COBB, *clerk pro. tem.*